



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi Yesibili
KwabaseKorinte

Umbhali: Bill Daniels

Ihunyushwe nguThobile Nguse

*“Bafunda encwadini, emthethweni
kaNkulunkulu...bachaza, babaqondisa
okufundwayo.” (UNehemiya 8:8)*

Isithasiselo

Ingqikithi noma okuqukethwe kulencwadi kuyingxenye yokwakufundwa ekolishi lebhayibheli ebandleni I New Germany Baptist ngonyaka wezi 2010. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, sihlukanisile ngamakilasi njengokwakwenziwa kulezi zifundo. Ekhasini lokuqukethwe eliseceleni uzothola amakhasi okuqala ahlukani siwe angamashumi amabili, (20) ngezahluko ezingama-16 encwadini yesibili kwabaseKorinte.

Kulencwadi eligugu yesibili kwabaseKorinte uPawulu uveza iqiniso lobuhle bemvelo kaNkulunkulu emsebenzini wakhe. Akusiyo into eluhlupho noma engukuzicabangela, kepha yimpilo ephilwa igcwele izinhlupho. Kepha izinhlupho zambula ingcebo engaphakathi. Ingcebo yamaqiniso aphakade kaNkulunkulu, evalelwe ezitsheni zasemhlabeni kulokhu kuphila kwethu. Yize noma sihlushwa ngenxa kaKristu, kepha lapho siba ngabasebenzisekayo ngokwambula ingcebo kaKristu nevangeli lakhe. “Sengathi yisikebhe esincane esiqukethe umyalezo weqiniso, sihujwa yizivunguvungu zomoya namagagasi, kubukeka sengathi singase sivume phansi, kepha inkosi isigcina phezulu sintanta khona lapho kwizivunguvungu. Impela lapho sibona sengathi siyaxebuka khona, kulapho kubonakaliswa khona amandla kaNkulunkulu ezimpilweni zethu.”

Bill Daniels

Abangani bebhayibheli bethu njengalona bayizichazibhayibheli ezilula, bakhuluma ngezincwadi ezahlukenene zebhayibheli. Bakunikeza usizo lokuba ufunde ibhayibheli lakho ube nokuqonda. Ngale kokucabanga kuze kweqe. Lezincwadi ziyafundiswa, kuvezwe zisithinta kanjani thina, sezibe yisibusiso kwabaningi.

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi;

Ugenesise, UJoshuwa, U-Ruthe, 1 USamuweli, 2 USamuweli, Izaga, Umshumayeli, Isihlabelelo sezihlabelelo, U-Isaya, UDaniyeli, UJona, UHagayi, UZakariya, KwabaseRoma, 1KwabaseKorinte, 2 kwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, KumaHeberu, Isambulo.

Iyatholakala nesihloko sithi “Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha”.

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*“Makabongwe uNkulunkulu ngenxa
yesipho sakhe esingakhulumekiyo”*

(2 KwabaseKorinte 9:15)

Ikilasi 1 – Isingeniso

Kwisifundo sethu encwadini ka Pawulu yokuqala eya kubazalwane baseKorinte sibheke ingxenye yezinkinga ezazikhona kuleliya bandla, futhi beziziningi. Lencwadi iyaqhubeka nokuveza imizamo ka Pawulu yokubhekana nokukhathazayo phakathi kwabo. Lapho amanye amadoda engaphela amandla uma ebhekene nalobunzima, abantu abakhathazekile, uPawulu uqhubekile ukuyala izingqondo nezinhliziyo, elandelela okusemandleni abo ngokubabekezelela kukaNkulunkulu. Futhi ebhekene nabo ngesineke, lengcebo yencwadi yokuqala kwabaseKorinte neyesibili yehlele kithi ngokuhlela kukaNkulunkulu, iphefumulelwe uMoya, inikeza abantu bakaNkulunkulu iziyalelo eziyigugu zokuqhuba ngokufanelekile ibandla lendawo Kanye nokuthi ubhekana kanjani ngendlela nezinkinga ezinjena nabantu abakhathazekile ezisazovela nakanjani. Kanjalo nalokho nomubi ehlose ukuphazamisa Kanye nokuzwisa ubuhlungu, ongcwele uphendukele ekuqondisweni nasekuzuzeni.

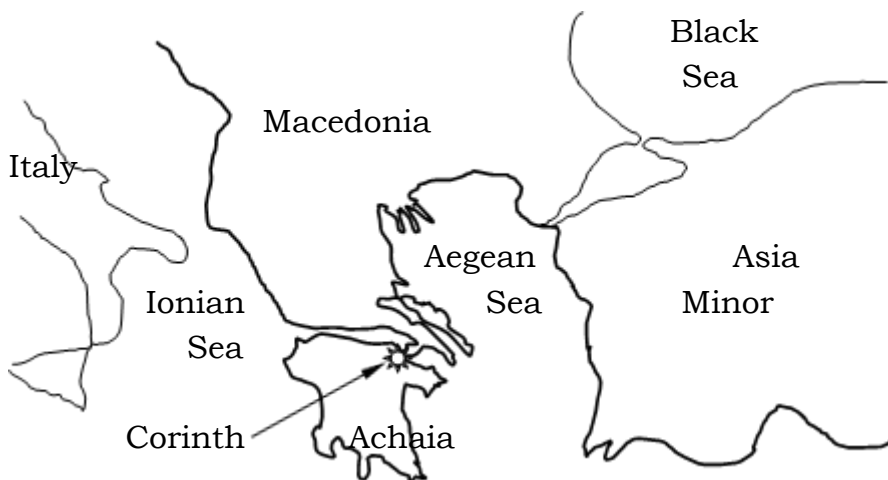
Nakuba sabuka isizinda salencwadi ngokugcwele esifundisweni sethu sokuqala kwincwadi yokuqala kwabaseKorinte, ukubukezwa kafushane kwamaphuzu asemqoka kubonakala kufanelekile

lapha

Idolobha lase Korinte

IKorinte kwakuyinhloko-dolobha yesifundazwe sase Akhaya. Isiphenduke ihabhu yezohwebo ngoba itholakala eNingizimu ekupheleni kwamakhilomitha ayisi-6 abubanzi be-isthmus (umhlaba) ihlukanisa ulwandle lwe-Aegean kusukela kulwandle lwe-ionian lihlanganisa izwekazi Kanye ne-Peloponnesus. Inani elikhulu lokuthutha lalidlula kuyo i-Isthmus, ngenxa yokuthi yayiwenza umqondo kunokuhamba ngesikebhe. Imikhumbi emincane yayihamjiswa ngaphesheya nge-thilamu, ngenkathi imithwalo yemikhumbi emikhulu idilizwa iyiswa kweminye imikhumbi ngaphesheya. Yingakho ngalesiya sikhathi impela iKorinte laliyi-dolobha elicebile kakhulu emhlabeni wasendulo.

Korinte nalo lichazwe njengeline lamadolobha asendulo elingcolile, mhlawumbe ikakhulukazi ngenxa yethempeli lika Nkulunkulwana u-aphrodite owayebekwe khona ngaleso sikhathi.



Ibandla eliseKorinte

Imvelaphi yebandla eliseKorinte itholakala encwadini yeZenzo 18:1-18. UPawulu Kanye nabanye abasunguli bebandla khona ngohambo lakhe lesibili ehambisa ivangeli, ehlezi no Akwila Kanye no Priska esebenzisana Kanye nabo ukwakha amatende ukuze akwazi ukuphila ngesikhathi eshumayela kulelidolobha. Kubukeka sengath u-Apholo washumayela naye eKorinte ekuhambeni kwesikhathi (iZenzo 18:27-28; 1 Korinte 1:12; 3:6).

Incwadi yokuqala kwabaseKorinte

UPawulu wabe esebhala incwadi yokuqala yabaseKorinte ngesikhathi ayeshumayela ngaso

ehlezi e-Efesu iminyaka emithathu, Ngohambo lakhe lesithathu lokushumayela (Korinte 16:8). Esezwile izindaba ezidumazayo maqondana nabazalwane baseKorinte, u-Pawulu wabhala ephendula ukukhathazeka kwabo. Nokubanikeza izimpendulo emibuzweni ababeyithumelile. Ebanika izixazululo nemiyalelo abazalwane abakhulile ekukholweni nasekwenzeni.

Incwadi yesibili kwabaseKorinte

U-Pawulu wabe esebhala lencwadi yesibili ese-Makhedoniya esendleleni yokuya kovakashela ibandla laseKorinte, elungiselela ukufika kwakhe. Kukhona okuvezwayo ekupheleni kwencwadi, abanye bathi wayibhala eseFiliphi. Incwadi yayibhalelwe ukuqhubeka ilethe imiyalelo ezindabeni zokoqobo;

- Ekuxoleleni – encwadini yakhe yokuqala u-Pawulu wafuna ukuba iyalwe leyondoda eyayiyilunga eyayiphila ukungcola (KwabaseKorinte 5). Kubukeka sengathi baqhubeka njengalokhu u-Pawulu ebayalile, babhekana nayo bayikhiphela ngaphandle kwebandla, ngalokho leyondoda yaphendula ngokuphenduka. U-Pawulu wabhala impendulo mayelana nokuphenduka kwalendoda engaziwa (2:6-8). Incwadi

yokuqala kaPawulu yaletha imiphumela emihle mayelana nokuphenduka Phakathi kwabo (isahluko. 7)

- Ekunikeleni (isakhuko. 8-9) uPawulu wayematasa nokuqoqa iminikelo kumabandla abezizwe ukusiza abazalwane ababehluphekile eJerusalema. Ngaphezu kwalesi sidingo wayebaqondisa mayelana nenjabulo nomvuzo womuntu wokunikela ngokuzinikela, kubo bobabili ophile nophiwe.

UPawulu futhi wabhala ukuba azivikele yena Kanye nobuphostoli bakhe ekusolweni yilabo ababenemibuzo ngeqiniso “*kunguKristu okhuluma*” kuye (13:3). Kuyavela idlanzana elikhulumayo ukukhathazeka kwabo okwakugqugquzelwa ngabafundisi bamanga futhi ababedala izinkinga ebandleni naku Pawulu.

- Behlasela isimilo sakhe;
 - o Bephakamisa ukuthi uyaguquguquka ngokuba akezanga kubo ngendlela ayeyiphakamisile ekuqaleni (1:17-18, 23). Wayenqumile ukuhamba ngomkhumbi esuka e-Efesu eya e-Korinte, aye enyakatho ayovakasha e-Makhedoniya, aphindele e-Korinte bese esuka ngomkhumbi eya e-Jerusalema

(1:15-16). Kunalokho wenza okuphambene, wahamba ngomkhumbi waya ngaphesheya e-Makhedoniya kuqala ngaphambi kokuba aye eKorinte, (Izenzo 20:1-3). Abanye baphakamisa ukuba akathembekile ngamazwi akhe. Isizathu sakhe sokungayi masinya kubo kwakungenxa yokuthi wayengafuni ukubazwisa ubuhlungu (1:23), esalindile futhi ekhulekela ukuguquka Phakathi kwabo ngaphambi kokuba afike.

U-Pawulu wayekhathazeke kakhulu ukuba kungabikho ocabanga ukuthi umyalezo wakhe ungangabazwa, kungakhathelekile ukuthi babecabangani ngaye (1:18-20).

- Bephakamisa ukuth akathembekile, ukuthi wayezakhela inzuzo ngabo (12:16-19).
- Bebusisisa ngegunya lobuphostoli bakhe (10:10).

Kodwa impendulo ka Pawulu encwadini 2 kwabaseKorinte ifudumele futhi inomusa njengokucacile. Ngokuphindiwe ukhombile izinto ezamehlela njengobufakazi bobuqotho bakhe.

izinhlopho zikaPawulu ziyindikimba evelele kule ncwadi(1:4-10; 4:8-12; 6:4-10);

- Amagama “*usizi*” noma “*okudabukisayo*” avela izinkathi eziyi-7 encwadini (“*uxolo*” kayi-6 nalo futhi).
- Amagama “*hlupha*” noma “*ubuhlungu*”avela izinkathi eziyi-6.
- Amagama “*hlupheka*” noma “*ukuhlupheka*”atholakala izinkathi eziyi-6

Kodwa bheka ukuthi uhlale ekhuluma ngokubi kumongo wokudududzeka nokujabula nethemba ku “uYise wobubele, uNkulunkulu wenduduzo yonke” (1:3-7, 12; 4:14-18; 6:8-10; 7:1).

- Amagama “*induduzo*” noma “*ukududuzeka*” kuvela izinkathi eziyi-14 encwadini.
- Igama “*ukuqiniswa*” litholakala izinkathi ezi-4.
- Igama “*thokozile*” noma “*injabulo*” izinkathi ezi-4.
- Igama “*inkazimulo*” izinkathi ezingama-23.

Nakuba uPawulu wayazi kabuhlungu ngosizi olukhona empilweni yokukhonza kodwa akazange asuse amehlo kwinjabulo edlula konke nethemba lenkazimulo ezayo. Ukuthi konke ukwenela Kanye

nokuhle kungokuka Nkulunkulu (3:5; 4:7).

Kungavela sengathi uPawulu uthumele lencwadi ngaphambili ukulungisa indlela ngokuza kwakhe, emuva kokuzwa umbiko ovela ku Thithu. Kwakuwukuvakasha ayefisa ngobuqotho ukuba kube yimpumelelo.

Kakhulu kwincwadi 2 kwabaseKorinte ubufakazi buka Pawulu obunothando, ukubonakaliswa kwenhliziyo yakhe uqobo phambi kwabantu bakuleli bandla elikhathazekile. Sifunda kakhulu kabantu ngobuntu buka Pawulu lapha kanye nokukhathazeka nokududuzeka kwakhe evangelini. Wandlala inhliziyo yakhe uqobo encengela nabanye. Ngobuqotho wayelwela ukugcina ubungane babo, esekela ukwethembeka kwabo eqinisweni. UPawulu wayengamudeli umuntu kalula.

Uhlaka oluyisisekelo

Isahluko 1-2 – Izithiyo

Isahluko 3-7 – Amathuba

Isahluko 8-9 – Ukunikela

Isahluko 10-13 – Ubuphostoli

Inhlolovo

Enye yezici ezithakaziselayo zalencwadi ukuchezuka

okude noma ukuphuma eceleni kwemicabango ka Pawulu ezahlukweni ezingasekuqaleni, mhlawumbe eveza ukuphuthuma noma ukukhathazeka okukhulu. Ezahlukweni ezimbili zokuqala ukhuluma ngezinkinga ababhekana nazo endleleni eya e-Asiya (1:8), e-Troas no Thithu engekho (2:12), eMakhedoniya (2:13). Kanye naku 2:14 uPawulu uyanaba ngokushumayela kwakhe nobunjalo bakhe, uyaqhubeka nabalandisa ngakho ku 7:5 (*“ngokuba nasekufikeni kwethu eMakedoniya”*).

1:1-2:13 – UPawulu uvikela izinjongo neminyakazo yakhe.

- 1:3-5 – eseyizwile induduzo yeNkosi osizini lwakhe, uPawulu wabe esekwazi ukuletha ukuqonda nenduduzo kwabanye ababhekene nokufanayo.

2:14-7:4 – uPawulu uvikela inkonzo

Kulengxenye yabakaki uPawulu unikeza ukuhlaziya okumangazayo ngevangeli eliyigugu esiliphethe emhlabeni ngezitsha zempilo yethu.

- 2:14-16 – ivangeli elikhazimulayo.
 - o Singukubonakaliswa kukaKristu emhlabeni, njengombhali wokuphila ukusindisa Kanye nomphindiseli

wokufa kwabangasindisiwe.

- Umyalezo wevangeli ubusayigugu elikhazimulayo emuva kweminyaka yobunzima. Akazange waphelela wuthando lweNkosi, umyalezo wakhe noma inkonzo yakhe.
- Abazalwane baseKorinte babewufakazi bona uqobo ukuthi uNkulunkulu umthumile (3:1-3). Ubengadingi izitifiketi noma ubufakazi bokuthi ufanelekile.
- 3:6-11 – isivumelwane esisha nesidala siqhathaniswa;
 - Esidala, “*inkonzo yokufa*” Kanye “*neyokulahlwa*” nakuba ekhazimulayo *iphelile* ibinenkazimulo efiphalayo kwasekuqaleni.
 - Esisha, inkonzo “kaMoya” Kanye ne“yokulunga” inenkazimulo enkulu kakhulu” emile.
- 3:17-18 – ukuguqulwa senziwe umfanekiso kaKristu kuza uma sibuke kuye enkazimulweni yakhe ngezwi lakhe kanti nasekusebenzeni koMoya wakhe.

- 4:1-5 – UPawulu ngeke onakalise noma afihle umyalezo wevangeli.
- 4:7-5:10 – izitsha ezibuthakathaka, njengezitsha zasemhlabeni – Njengalokhu uPawulu ayelimele ekusebenzeleni iNkosi ngenxa yezinhlopho, uKristu ubekhazimula ngaye (4:7-10). “*Ngokuba sisaphila sinikelwa njalo ekufeni ngenxa kaJesu, ukuze nokuphila kukaJesu kubonakalisiwe enyameni yethu efayo*” (4:11). Bheka ukukhanya kwezibani zika Gideyoni okwambuliwe ngenkathi izitsha ezazikufihlile zihleshuliwe. (Abahluleli 7:19-20).
- 5:11-1-7:3 – Balaleli abathandekayo
 - 5:11 – ukunyakaziselwa ekusabeni uNkulunkulu ekubukeni ukwahlulewa kwabasindisiwe, uPawulu unyakazisela abanye ekukholweni ekubukeni ukwahlulelwa kwabadukileyo. Bonke manje abaphila kuKristu “*ukuze bangabe besaziphilela bona, kepha baphilele yena owabafelayo, wabuye wavuka.*”
 - 6:14-7:1 – nasi isiqephu sakudala ekuhlukanisweni kwethu Kanye nezwe nempilo yezwe. Masibe

ngabangasolekiyo, izinceku
ezingagxekekiyo.

- Isahluko 7 buka ukuthi umphostoli njengeNkosi yakhe, be bathanda kunjalo, uthokoza osizini lokukaNkulunkulu.

Isahluko 8-9 – Mayelana nokunikela

Lesi yisiqephu sebhayibheli esibalulekile sezimiso, izinhloso, izinqubomgomo Kanye nezithembiso ezithintekayo ekunikeleni, kuwukucatshangelwa okubanzi kakhulu kwalesi sihloko esisebhayibhelini. Lenhloso ethile lapha yokuqoqwa kwemali yalabo abaswele eJerusalema (1 KwabaseKorinte 16:1). Isizathu sokuhlupheka kuleyandawo asicacisiwe. Kungenzeka ukuthi uNkulunkulu wayeletha isiqalekiso sika Dutheronomi 28 phezu kwabantwana bakhe ngenxa yokunqaba yena ekubulaleni Umsindisi (Ivesi 23-24). Ngalokhu kuqoqela ubunzima amakholwa angamaJuda uPawulu unweba umqondo wokunakekela phakathi kwabakholwayo kuya emhlabeni wonke.

- Qaphela ezinye zezimiso zebhayibheli zokunikela;
 - o Ukunikela kwethu kungaba ngaphezu kwamandla ethu, nangaphezu

kokuhlupheka kwethu (8:2-3).

- Ukunikela kwethu kumele kube sekufiseni kwethu, kungabi ngokuphoqwa (8:3-4, 8; 9:7).
 - Ukunikela kwethu kuyindlela yokukhonza (8:4).
 - Ukungcweliseka kwethu kufanele kwandulele ukunikela kwethu (8:5).
 - Amandla ethu okunikela ayisipho somusa (8:1, 6-7).
 - Ukunikela kwethu kuveza uthando lweqiniso (8:8).
 - Ukunikela kwethu kulingisa ukunikela kukaKristu engumnikelo womhlathelo (8:9).
 - Ukunikela kwethu kuhlangabeza izidingo zabanye (8:14).
- Ungaphuthelwa yizithembiso zebhaybheli ezimangazayo ekunikeleni (9:6-15).
 - Qaphela ukunyuka kwevesi ekupheleni kwesahluko 9,
“Makabongwe uNkulunkulu ngenxa yesipho sakhe esingakhulumekiyo”!

- Qaphela izibonelo eziyisimanga;
 - Isipho sikaKristu (8:9)
 - Isipho sikaNkulunkulu (9:15).

Isahluko 10-13 – isizathu sobuPhostoli

Kunokugcizelela okukhulu ekugcineni kwalencwadi kwesidingo sikaPawulu sokuqinisekisa inkonzo yakhe kubantu (4/13 wezahluko). Ngobani? Ngoba kwakukukhulu ngaphezu kokuqinisekisa isidingo somuntu. Kwakungukubaluleka komlayezo ayewulethile owawusengcupheni kulesiya sigaba sokuqala esasibucayi somlando webandla ngenkathi abanye babafundisi bamanga beqala ukujika indlela yabo ibe ngeyezwe.

- Isahluko 10 – ukugqugquzela kukaPawulu maqondana negunya lakhe.
 - Ukuvela kukaPawulu siqu sakhe akusho lutho, *“ngokuba akusiye ozincomayo ovunywa abongwe, kepha yilowo iNkosi emncomayo.”*(Ivesi 18)
 - Udumo lomuntu siqu alusho lutho. *“Kepha ozibongayo makazibonge enkosini”* (vesi17).
- Isahluko 11-12 – U-Pawulu *“ngobuwula”* wazincoma kubazalwane baseKorinte, waveza

umsebezi wakhe Kanye nokuhlupheka nezinhlupho zakhe Kanye nayo “*imibono nezambulo zeNkosi*” ngenxa “*yabaPhostoli bamanga*” Kanye “*nezisebenzi ezinenkohliso*” ezisebenzayo khona. Abafundisi bamanga ababematasa ngaleso sikhathi ebandleni, kungenzeka kube yilabo abenza ibandla amaJuda, njengalabo uPawulu amelana nabo encwadini yabaseGalathiya. Lezi zazimthetho zazingababezingela amabandla, befuna ukuguqula amakholwa ekusindisweni ngomusa ukuba agcine umthetho. Laba bahlaseli abahluphayo babengabaJuda, kuyafakazeleka ku 11:22. Kwaku “*ngomunye uJesu*”, umoya nevangeli abaliletha. Beza bahlasela ukuthembeka kukaPawulu kanye nezifundiso (2:17; 10:10). Futhi, uPawulu wamela ihhovisi lakhe lobuphostoli ukuze akwazi ukumela umyalezo wakhe (11:4).

Amaphuzu Okuzindla

UPawulu akazange agweme ukukhuluma ngezinkinga ezibucayi (ezezimali) kubantu ababenokungabaza ukumazisa noma ukumubonga, kwakubalungele futhi ukuze kuzuze amabandla kaNkulunkulu. Kanjalo siyaqonda ukuthi iqiniso yilo elibalulekile, akusikho lokhu abantu

abakucabangayo ngabashumayela iqiniso. Ubuhlakani bukaNkulunkulu ngeke kusiholele ekutheni sigweme noma iyiphi ingxenye yeseluleko sakhe ukuze sifinyelele ekwamukeleni ngokuthokoza kwabalalele.

Bheka iziqinisekiso zenkonzo yeqiniso nezikhonzi kulencwadi. Ekuzivikeleni, uPawulu akazange asebenzise iziqu zemfundo (11:22-29). Akanikezi izincwadi zokutusa (3:1) noma imvume yomuntu. Ukhombe imisebenzi yakhe nezinhlophe Kanye nezithelo zakhe. Uveza isitembu sikaNkulunkulu kunamathikithi abantu.

Buka ukuvelela kokufundisa ngo Sathane kulencwadi 2 KwabaseKorinte;

- 2:10-11 – Uya “*sihlula*”uma sihluleka ukuxolela kube yimpendulo yokuphenduka.
- 4:3-4 – U “*phuphuthekisile ingqondo yabo*” yabangakholwayo ukuze “*kungasi kubo ukukhaya kwevangeli lenkazimulo kaKristu*”.
- 11:3 – Njengalokhu “*inyoka yamkhohlisa u-Eva ngobuqili bayo*” usafuna amakholwa azowakhohlisa “*ubuqotho nobumhlophe*”

ngakuKristu” eletha ubunkimbinkimbi nokudukisa.

- 11:14-15 – Uyaziguqula “*ingelozinyokukhanya*”, efuna umhlaba wonke njengo nosizo impela “umoya oqondisayo”. Uza njengesimo somuntu “*izikhonzi zokulunga*” umyalezo wakhe nezindlela zakhe azihambisani nokulinganisa kweqiniso likaNkulunkulu.
- 12:7-9 – UNkulunkulu uyamuvumela uSathane afinyelele kumakholwa eza njengeva elihlabayo enyameni yethu, ukuze uNkulunkulu ezoveza amandla akhe ebuthakathakeni bethu. Buka isigameko sikaJobe.

*“Makabongwe uNkulunkulu
noYise weNkosi yethu uJesu Kristu,
uYise wobubele,
uNkulunkulu wenduduzo yonke”*

(2 KwabaseKorinte 1:3)

Ikilasi 2 – 2 KwabaseKorinte 1:1-14

*1:1 UPawulu, umphostoli kaKristu Jesu ngentando
kaNkulunkulu, noThimothewu umzalwane kulo
ibandla likaNkulunkulu eliseKorinte nakubo
abangcwele bonke abakulo lonke lase-Akhaya:*

1:1-2 – Isibingelelo sikaPawulu

Ivesi 1 – “uPawulu, umphostoli kaKristu Jesu ngentando kaNkulunkulu”- isizathu esikhulu sikaPawulu sokuloba lencwadi ebandleni laseKorinte ukuthi avikele ubuphostoli bakhe. Iqiniso elingabazwa ngabanye babo eKorinte. Ngakho ke uqala lapha, njengokwencwadi yakhe yokuqala kulelibandla. Njengokuba sibonile, “*Umphostoli kaKristu Jesu*” uyisihloko uPawulu asisebenzisile uma ebhekana nezinkinga ezinje, azangaso ngegunya likaNkulunkulu. Wayengumphostoli impela, oqokiwe ukusebenzela iNkosi ngesikhathi ebhekana nayo esendleleni eya eDemeseku (izenzo 26:17-18). Wayengumphostoli kakristu Jesu, ngokuba kwakunguKristu owamuvimba esendleleni yakhe wamusa kwabezizwe. Ngakho-ke wayethunyiwe ngokwentando kaNkulunkulu, kungesiyo eyakhe.

“NoThimothewu umzalwane” – UThimothewu wayeyindoda ehlezi iseceleni kukaPawulu. Kubukeka sengathi uThimothewu wayeyinceku kaNkulunkulu eyayizinikele ngokuphelele neyabantu. Ngokuhamba kwesikhathi uThimothewu waba ngumelusi onesiphiwo, Kanye nomfundisi wabafundisi; indoda abantu ababengakwazi ukuthembela kuyo ukuthi ungoqinileyo nohlala ekulindele ukwenza umsebenzi. Indoda ekwazi ukumelana nemisebenzi enobunzima; owahlale ethobekile futhi esebenza njengesisebenzi sikaKristu esithembekile kwaze kwaba sekugcineni. Isiko lisitshela ukutha wafa ngenxa yokholo lwakhe nokuthembeka emsebezini.

“Kulo ibandla lika Nkulunkulu eliseKorinte” – leli yibinzana elifana ncamashi nesibingelelo sikaPawulu encwadini yakhe yokuqala eKorinte, siqukethe incazelo efanayo. Kwakuyiphuzu bonke ababehlakaniphile okwakumele balibambe eduze bangalikhohlwa. Ibandla laseKorinte laliyisikhungo sikaNkulunkulu, ibandla Labantu bakaNkulunkulu. Ngakho-ke ababenikezwe ukuphazamisa umsebenzi kaNkulunkulu emhlabeni, bedala ukwahlukana nobunzima ebandleni Lakhe, kumele baqonde ubunjalo bezenzo zabo. Babethinta umsebenzi kaNkulunkulu, inhlamvu yeso Lakhe!

*1:2 Makube kini umusa nokuthula okuvela kuNkulunkulu
uBaba wethu naseNkosini uJesu Kristu.*

“Nakubo abangcwele bonke abakulo lonke lase-Akhaya” – kunokujula okukhona ku”bonke” lapha. Cabanga ngokubaluleka kwalesi sici esincane. Indlela kaPawulu kulencwadi iqondene naye, futhi iqondene nezinkinga ezisebandleni laseKorinte. Kepha alikho ibandla elingabhekana nalobunzima, libhekane nakho kodwa kungabi yindaba eyaziwayo kude futhi bubanzi, ibe sobala, mhlawumbe yiso leso sizathu uPawulu wabhala lencwadi ngaphezu kokubhalela lelibandla laseKorinte ukufaka bonke abazalwane esifundazweni. Nakho ukuthi, mhlawumbe wayazi ububanzi bokubaluleka kwalokhu akubhalile, ukuthi lokhu kuzakuba yincwadi yezincwadi zikaNkulunkulu, ezaziwayo nezifundwe yibo bonke.

Ivesi 2 – futhi sithola isifiso sikaPawulu esilindelekileyo kulabo abafundayo. Ukuthi umusa kaNkulunkulu ungaba yisabelo sabo, nomphumela wokuthula otholakala khona kuphela.

1:3-7 – induduzo ezinhluphekweni

Ivesi 3 – *“Makabongwe uNkulunkulu”* – uPawulu

*1:3 Makabongwe uNkulunkulu noYise weNkosi yethu
uJesu Kristu, uYise wobubele, uNkulunkulu
wenduduzo yonke,*

uqala ngokuphakanyiswa kukaNkulunkulu wothando lakhe. Njengokungathi uqhuma indumiso, ngokuphuthuma umemeza ngesibonakaliso sesibusiso ngesikhathi kwenziwa imicikilisho yokubingelela.

“NoYise weNkosi yethu uJesu Kristu” – manje sekuyisigameko sesithathu igama u*“Yise”* litholakala liqonde kuNkulunkulu uYise. Njengoba *“uYise”* engumnikazi noma umqali wezipho zonke. Nguye oletha umqondo wokuhlangana kwethu naye njengomntwana noyise. Ekuweni kwethu okuphelele sasingeke sikwazi ukukwenza lokho. Noma yisiphi isilinganiso somusa kumuntu siphuma kumusa omuningi kaNkulunkulu. Noma yiliphi izinga lenduduzo livela Kuye. Njengalokhu esibusisile ngesibusiso esinjena ukuze thina, njengoPawulu engamubusisa ngezibongo zethu.

Bheka lokhu, lapho ukhuluma ngomthombo wento ethile singamane sisebenzise u *“mama”*. Kepha kaningi lapha igama u*“Yise”*, liveza ubulili. UNkulunkulu weqiniso, wenkazimulo akakwazi ukuphambaniswa nomqondo kamama womhlaba

*1:4 osiduduza osizini lwethu lonke, ukuze nathi sibe
namandla okududuza abasosizini, nohunjani,
ngenduduzo esiduduzwa ngayo nathi nguNkulunkulu.*

noma umama ongunkulunkulu ophakeme, noma
unkulunkulu osebenzisana nomunye noma
unkulunkulu wesifazane owenziwe ngobuwula
bezinkanuko zamadoda anamaphutha.

Ivesi 4 – “*osiduduza osizini lwethu lonke*”-induduzo
kaNkulunkulu kithina ayikho kuphela ebunzimeni
esidlula kubo, hhayi kuphela ekukhathazekeni
okuncane kwethu, esishiya ukuba sizibhekanele
nokungqubuzeka okukhulu ngokwethu. UPawulu
ukhuluma ngenduduzo nosizo lukaNkulunkulu
kukho konke esibhekana nakho lapha ngezansi.
Futhi siqonda ukuthi lokhu kwakuvela kwindoda
eyayiphila ngaphansi kobuhle bukaNkulunkulu.
Lesi sethembiso esifanayo senduduzo asizi kulowo
ongenaso isikhathi sikaNkulunkulu. Inkosi usawule
wayengatholi usizo noma impendulo kuNkulunkulu
ngesikhathi sakhe esebumnyameni, kulula ngenxa
yokuthi wayengakhathazekile ngenjabulo
kaNkulunkulu ezinsukwini zokukhanya. Lesi
sethembiso esifanayo asimulandeli lowo ozimele
ongadingi usizo lukaNkulunkulu. Kepha kulowo
ozimisele ukusibona isidingo sikaYise ehamba
enjabulweni Yakhe kukhona induduzo enkulu. Lobu

*1:5 Ngokuba njengalokho izinhlopheko zikaKristu
zivamile kithi, kanjalo nokududuzeka kwethu
kuvamile ngoKristu.*

ngubufakazi bomphostoli obucacile, ekhuluma
“ngentando kaNkulunkulu”.

“Ukuze nathi sibe namandla okududuzela”- UPawulu wayehlezi edlulisa kunokuqoqa. Kuye sonke isipho noma umusa ovela esandleni sikaNkulunkulu wawumelwe ukudluliselwa kwabanye. Yindlela uNkulunkulu ayiqondile kithi kahlekahle, ukuthi sizothatha lokhu esikutholile kuye ngenjabulo sikudlulisele kwabanye. Ngakho-ke ngezipho zethu noma amandla. Ngakho-ke ngokwezimali. Ngakho-ke ngosizo nenduduzo esiyithola eNkosini yethu. Njengalokhu engisizile nami, ngakho-ke ngidlusela lokhu kuwe ngokuthanda, kunokuvalela zonke izibusiso zami ngaphakathi. Nangenxa yakho u“kukhanya kwevangeli lenkazimulo kaKristu ongumfanekiso kaNkulunkulu” ngaye thina abasindisiwe sathola isibusiso, (4:3) uma sivalela kunokudlulisa sivalela ukuhamba okuya kwabanye. Yikho lokhu kuvalela uNkulunkulu akuhlephulayo, ukuze inzuzo idluliselwe kwabanye.

Ivesi 5 – “ngokuba njengalokho izinhlopheko zikaKristu zivamile kithi” – UPawulu wayeqonda

1:6 Kepha noma sikhathazeka, kungenxa yokududuzwa nokusindiswa kwenu, noma siduduzeka, kungenxa yokududuzwa kwenu okusebenza ukukhuthazela ezinhluphekweni zona lezi esihlupheka ngazo nathi.

ukuthi ezinhlupheni zakhe kwakunguJesu Kristu uqobo owayehlupheka Kanye naye, ekuye futhi (izenzo 9:5). UJesu uhlupheka Kanye nabantu bakhe njengalokhu nabo bemhluphekela. Bheka Abahluleli 10:16 kanye no Isaya 63:9. Yize uJesu ahlupheka Kanye ngenxa yabo bonke ekhalvari ukususa isono, kodwa izinceku zakhe emhlabeni ziyaqhubeka nezinhlupho zakhe zihlanganyela Kanye naye, ekutholeni nasekulungisisweni kwabazalwane. Ekuhluphekeni kwethu Kanye naye sithola ukuthi “*kanjalo nokududuzeka kwethu kuvamile ngoKristu*”, ukuthi ahlale elindile nenduduzo kulabo abahluphekayo. Bheka umbono ka Stefanu kaJesu elindile ukumamukela ngenkathi bemukhanda ngamatshe (izenzo 7) bheka umbono wokuvakasha okunenduduzo kuPawulu efuna ukuzuza ikorinte (izenzo 18:9-10), nangalenkathi eboshiwe eJerusalema (izenzo 23:11), nangenkathi esemkhumbini kunesiphepho (izenzo 27:23-24).

Ivesi 6 – “*kepha noma sikhathazeka, kungenxa yokududuzwa nokusindiswa kwenu*” – Uma ukuhlupheka kosizi kukaPawulu kuletha induzuzo

*1:7 Nethemba lethu ngani liqinile, sazi ukuthi njengalokhu
ningabahlanganyeli bezinhlupheko, kanjalo
ningabahlanganyeli nabenduduzo.*

nensindiso kwabanye, wayengenankinga nokukubekezelela. Futhi ingabe sizimisele ukuhlukumezeka nokuphazamiseka nokuphathwa yikhanda nemisebenzi engenayo ekudluliseni ukunethezeka komyalezo wensindiso? Injabulo yokubona abanye beza kuKristu beza kuphela ngezinhlopheko zethu. Yikho okuqhubele uPawulu ebunzimeni obukhulu kakhulu emsebenzini kaNkulunkulu. Kusho ukubeka kwethu ebuhlungwini nobungozi nokulahlekelwa ngokukhulumela uKristu, ukwenza njalo kungasenzela izitha noma silahlekelwe abangani. Kepha konke ukulahlekelwa kwethu ekuphileleni uKristu kuliqiniso lokuphilela umsindisi ngezinhlopheko, ubuhlungu benhliziyo, ukulahlekelwa kwakhe ngami.

Ivesi 7 - UPawulu njengalokhu azile ukuthi uNkulunkulu ubhekane naye ngomusa, ngakho uzophinde abhekane ngomusa nalabo abaseKorinte futhi. Akakhethi bala lamuntu. Kuwo lamavesi ayisi-5 amavesi 3-7, igama “*induduzo*” liyibizo noma isenzo livela kayi-10. Kusobala ukuthi uPawulu kulencwadi uza nokujula okukhulu komusa kaNkulunkulu

1:8 Ngokuba asithandi, bazalwane, ukuba ningazi ngosizi lwethu olwasehlela e-Asiya ukuthi sasindwa kakhulu impela ngaphezu kwamandla ethu, saze salahlekelwa nayithemba lokuphila.

ekunikezeni induduzo nesibindi kwabakhe ngezikhathi zabo zezinhlupho.

1:8-11 – Ukuhlangula kukaNkulunkulu

Ivesi 8-9 – “*usizi lwethu olwasehlela e-Asiya*” – akucacile ukuthi uPawulu ukhuluma ngasiphi isigameko kulezinkinga akhuluma ngazo zase-Asiya siyazi ngesimo esaqubuka e-Efesu (Asiya) “*Kwavela isiphithiphithi esingesincane maqondana naleyo ndlela*”(izenzo 19:23); ngenkathi uDemetius evusa ingxabano enkulu ngenxa yokusebenza kwevangeli limelene nezithombe yena nabanye abakhandi besiliva ababezenza. Ingabe uPawulu ukhuluma ngakho lokhu uma ethi ulwe “*nezilo e-Efesu*”? (1 kwabaseKorinte 15:32) akukho la sifunda khona encwadini yezenzo 19 sithola isimo esiqukethe okunjengalokhu kusabisa empilweni kaPawulu le ayichazayo lapha. Hleze kwenzeke uPawulu ukhuluma ngokungazange kulotshwe kwasendulo. Singanikwanga imininingwane eyanele kusobala ukuthi asifanelwe ukuzifunela ukuthi esiphi lesi sigameko, funa sibone amazwi akhe esebenza

1:9 Yebo, thina ngokwethu sasizizwele ukuthi sinqunyelwe ukufa, ukuze singazethembi thina, kodwa sethembe uNkulunkulu ovusa abafileyo,

kancane kakhulu kunokuba asebenze ngokujwayelekile. Inhloso ukuthi kwezinye izimo zokukhathazeka okukhulu, lapho izinsongo zingaphezu kwamandla abo kube sengathi bangaphansi kwesigwebo sentambo, uNkulunkulu aziveze emkhulu ngokwanele ukusimela. Asikho isimo thizeni esihumusheleka kunoma yisiphi isimo noma ukusongelwa esibhekene nakho.

“Ukuze singazethembi thina, kodwa sithembe uNkulunkulu ovusa abafileyo”-kunokuphendula ngokudinwa kuNkulunkulu ngokuvumela izinkinga ezinjena Kanye nensongo kulowo ozinikele emsebenzini wakhe, uPawulu ubekuqonda ukuvocavoca okunjena empilweni yakhe yobuKristu. BekunguNkulunkulu evumela izimo ezizodonsela umtwana wakhe ekuthembeni yena ngokuphelele. Njengokuthembeka kuka-Abrahama ezimisele ukunikela u-Isaka, *“ngozelewe yedwa wakhe”*, kungathi unikela impilo yakhe, ngoba wayenesiqiniseko sokuthi *“uNkulunkulu unamandla okuvusa nakwabafileyo”* (kumaHeberu 11:17-19). Noma sekunjalo ukwethemba kukaPawulu emandleni kaNkulunkulu okuvusa abafileyo

*1:10 owasihlangulisa ekufeni okungaka
noyakusihlangulisa, esethemba kuye ukuthi
usayakusihlangulisa.*

kwamuholela ekudluleni ezintweni ethembile ngokuphelele kuNkulunkulu ngokumhlanguka.

Ivesi 10 – “*owasihlangulisa ekufeni . . . noyosihlangulisa . . . usayakusihlangulisa*” – lapha kwakungukuhlangulwa kwezinye izinkinga, kepha kuvesi 4-5 induduzo ngezinkinga. Kwesinye isikhathi uNkulunkulu ukhulula abantu ezimweni ezibacindezelayo, njengasesimweni sika Petru, uPawulu Kanye no Sila behlangulwa ejele kwincwadi yezenzo 12 kanye no 16. Kwesinye isikhathi uNkulunkulu ududuzisa abantu bakhe ngezinkinga zabo, njengoPawulu eminyakeni eminingi yokuboshwa kwakhe eRoma emuva kukuboshwa kwakhe eJerusalema (izenzo 22-28). Kungebonakale okungcono kunokunye. Kuphela ukuthi iNkosi ebukhosini Bayo iyazi Yenzani, ikubona kukulungele ukusebenza ngezindlela ezahlukene ezikhathini ezahlukene.

UPawulu ukhuluma ngokudlule, okwamanje, nokuzayo lapha, uNkulunkulu akwenzile, akwenzayo, nalokhu asazokwenza. Futhi ngaphezu “*ekufeni okungaka*” kaPawulu ngokushesha, isimo

sesikhashana e-Asiya, umcabango usukela kokukhulu ukukhululwa esonweni esilandelwa ngokufa. Lomsebenzi omkhulu wokuhlengwa waqala esikhathini esidlule, emzuzwini wokusindiswa kwethu ngokukholwa kuJesu Kristu, futhi siqhubeka nomsebenzi weNkosi oqhubekayo wokukhululwa esonweni ekungcwelisweni. Sisazopheleliswa ekugcineni ekukhazimulisweni kwethu phambi kweNkosi. Ngokuba uNkulunkulu wamkhulula uJesu ekufeni, ngakho siyazi ukuthi “*lowo ovusa abafileyo*”uyakukhulula abantwana bakhe kokunjalo. Ngenxa yokukhululwa esikutholile kuJesu Kristu, ngakho siyazi ukuthi “*usayakusihlangula*”.

“Ngokuba uma sathola ukubuyisana [okudlule] noNkulunkulu ngokufa kwendodana sise yizitha, ikakhulu siyakusindiswa [okuzayo] ngokuphila kwayo sesitholile ukubuyisana [imanje] (kwabaseRoma 5:10).

Mhlawumbe kungaleso sikhathi sobunzima, lapho sicindezelwe kakhulu yizilingo ezinzima kakhulu ukuthi sikwazi ngokugcwele ukubona futhi sijabulele ukukhululwa nomusa weNkosi. Siyamubonga-ke uNkulunkulu ngalobo bunzima bempilo. Futhi masisheshe ukuvumela izinsuku ezinje zobumnyama zisiholele ekwethembeni nasekubongeni. Buka kwincwadi Isililo 3:22-25

*1:11 Nani nisizana nathi ngokusinxusela, ukuze umusa
esiwuphiweyo ngokucela kwabaningi siwubongelwe
ngabaningi.*

amazwi ka Jeremiya amangazayo ngenkathi ebuka incithakalo yeJerusalema elibhujisiwe, nabantu BakaNkulunkulu abathunjwa. Ngomusa kaNkulunkulu kuphela siyakwazi ukuthi “*noma ngihamba esigodini sethunzi lokufa*” singasabi okubi, hlampe futhi sijabula kungathi asikaze sajabula phambilini ebusweni nasekunakekelweni nguNkulunkulu wethu onomusa.

Ivesi 11 – “*nani nisizana nathi ngokusinxusela*”-umphostoli uPawulu wayeqonda ukuthi umkhuleko wabazalwane uyawenza umehluko, kunokuthi “*nisizana nathi*”uma sikhulekelana. Ukukhulekela abanye akusikho nje ukuzivocavoca okungenasidingo, kodwa kuyisikhali esinamandla okusebenzela uNkulunkulu emhlabeni. Yize noma singeke sakwazi ukusiza emsebenzini weNkosi ngendlela esifisa ngayo, kodwa nayi indlela ewusizo ngempela evuleleke kubo bonke.

“*Ukuze umusa esiwuphiweyo....siwubongelwe ngabaningi*”- UPawulu wayefanekisa imithandazo eqotho yabaningi eletha impendulo yokukhululwa ababekuthandazela, futhi lokhu kuholela

*1:12 Ngokuba ukuzibonga kwethu yilokhu,
okungubufakazi bukanembeza wethu, ukuthi
sahamba ezweni kakhulu maqondana nani
ngobungcwele nangobuqotho bukaNkulunkulu,
kungengokuhlakanipha kwenyama kodwa ngomusa
kaNkulunkulu.*

ekubongeni okuningi kuNkulunkulu ngempendulo Yakhe enhle. Wafanekisa abaningi phakathi kwamakholwa ayebambe iqhaza ngeqiniso ngale ndlela okwenzeka ezimpilweni zabanye. UPawulu akazange acabangele ukuphila kobuKristu njengento engenziwa, engahlelekile, nengenandaba. Wayelindele ukuthi abantu bakhathazeke ngalabo abaseduze kwabo. Nokuthi bazikhulekele lezo zidingo, nokuthi bajabule ngempela uma izimpendulo zikaNkulunkulu zifika, impilo yobuKristu akusiyo eyomuntu ngayedwana, eyokuzicabangela wena wedwa, kodwa umuntu egcwele umsebenzi weNkosi ezimpilweni zabanye.

“Yilowo nalowo angabheki okwakhe, kepha yilowo abheke nokwabanye” (kwabaseFilipi 2:4).

1:12-14 – Ubuqotho bukaPawulu

Ivesi 12 – *“ngokuba ukuzibonga kwethu yilokhu, okungubufakazi bukanembeza wethu”* – UPawulu wayengajabula ngempela ngobufakazi obuhlanzekile

nonembeza omsulwa, ingxenye yokukhathazeka okubangele ukubhalwa kwalencwadi yizinsolo ezihlebezwa abanye eKorinte ukuthi uPawulu wayenezisusa ezimbi kakhulu, ukuzicabangela okuyimvelo; ukuthi wayengcolisa izwi likaNkulunkulu aliphatha ngeze (2:17; 4:2) ukuthi wayehlose ukuzinithisa ngabo (12:17). Kodwa uPawulu ngonembeza omsulwa, ukhomba ubuqotho obukhulu kakhulu ekusebenzelaneni nabo bonke. Wasebenzisa amagama noma imisho emine lapho ezichaza yena;

- “*Ngobulula*” – ezimpandeni zegama lesiGrekhi ngemuva kwesingisi lapha umqondo wento enwetshiwe ngaphandle kokugoqa, kepha ngaleyo Ndlela ibonakale ngokugcwele kungekho lutho olufihliwe emiphethweni, ngakho umqondo ungukuthembeka okuphelele, imvelo evuleke kabanzi yalowo ongenakho noma yikuphi ukuzenzisa.
- “*Ubuqotho bukaNkulunkulu*” – Ngaphandle kokungcola kwenhloso exubene nokuhlanzekileyo. Igama ngokwezwi nezwi lingukuthi “*ubuqotho bukaNkulunkulu*”, ekhuluma ngalobo buqotho obuvela kuNkulunkulu futhi bakhe umphefumulo ngobuhlobo obuseduze Naye.
- Ngaphandle “*kokuhlakanipha kwenyama*” –

*1:13 Ngokuba asinilobeli okunye, kuphela lokho
enikufundayo nenikufunda kahle; ngiyethemba futhi
ukuthi niyakufunda kahle kuze kube sekugcineni,*

- UPawulu akasebenzisanga maqhinga omuntu noma ubuhlakani ekwethuleni uJesu, kuphela “*ubuwwula*” bomyalezo wevangeli. Bheka kwabaseKorinte 2:4.
- “*Ngomusa kaNkulunkulu*” – ukwanela kukaPawulu namandla “*kwakungokaNkulunkulu*” ngokuphelele (3:5; 4:7).

Emuva kwalokhu okunjena waphatha impilo yakhe “*emhlabeni*” nakwabakholwayo ababelapho. Akazange aphile izimpilo ezimbili, ekhombisa okunye kubazalwane nokunye okuhlukile kakhulu kulabo abangakholwayo. Akazange amamatheke kamnandi phambi kwabazalwane bese ethuka inhlamba kumakhelwane. Indlela kaPawulu yayiyimpilo eqotho phambi kukaNkulunkulu ezosilethela kithi - uhambo lokufana noNkulunkulu olungaguquki nobuqotho.

Ivesi 13 – “*ngokuba asinilobeli okunye*” – UPawulu wayengakhulumi izinto ezimbili ngesikhathi esisodwa, asho okunye kwabambalwa ngezincwadi zangasese abe ekhuluma okunye lapho ekhuluma

1:14 njengalokho nisiqondile okwenxenye ukuthi siyiqholo lenu, njengalokhu nani ningelethu ngosuku lweNkosi yethu uJesu.

nabo esidlangalaleni.

Ivesi 14 – “*Njengalokho nisiqondile okwengxenye*” – ngoba iningi lamakholwa eKorinte lalithokozela lokho UPawulu neqembu ayekushilo kubo nabenzele kona. Kodwa ngeshwa bekungelona ivoti elivumelanayo, kuphela “ingxenye”. Nokho bonke babengesibo abakhe, yena nabakhe babengababo.

Imvelo uPawulu ayichazayo ekwethuleni isimilo sakhe kanye nesipiliyoni ihambisana nobunjalo bukaNkulunkulu. KwakunguNkulunkulu esebenza kulomphefumulo odayisiwe. Lapho uNkulunkulu evunyelwe ngokugcwele ukuba enze ukungena enhlizweni ekholwayo, izici zokwecaba uNkulunkulu njengoba sizibona zichaziwe lapha ngokuqinisekile zizoqala ukubonakala ekuphileni okunjalo.

- Uthando lwangempela ngoNkulunkulu Kanye nenjabulo ekuhlanganyeleni nasekududuzeni kwakhe (“*Makabongwe uNkulunkulu*” vesi 3).
- Intando yokuthatha yonke insiza uNkulunkulu ayenza itholakale ukuze sinakekele futhi siyichithe ekunakekeleni

abanye(*“ukuze nathi sibe namandla okududuza abasosizini”* ivesi 4).

- Ukuzimisela ukuhlupheka noma yikuphi ukulahlekelwa noma ubunzima ngenxa yanoma yiphi inzuzo noma inzuzo kwabanye (*“kungenxa yokududuza nokusindiswa kwenu”*, ivesi 6). Lokhu kungokwedlulele komhlathelo ophakeme(*“sasizizwele ukuthi singunyelwe ukufa”* vesi 8-9).
- Ithemba elihlala njalo kokungcono kwabanye (*“nethemba lethu ngani liqinile”*vesi 7; *“lubekezelela...luthemba izinto zonke”*, (1 kwabaseKorinte 13:7).
- Ukuthemba ngokugcwele emandleni kaNkulunkulu esikhundleni sengalo yenyama *“ukuze singathembi thina, kodwa sethembe uNkulunkulu”*, ivesi 9).
- Inhliziyo ethandazayo nebongayo (ivesi 11).
- Ubulula nobuqotho obuhle kakhulu (ivesi 12).
- Ukuthokozela isithelo ukuze uNkulunkulu abumbeke ezimpilweni zabanye (vesi 14).
- Ukuhlala ngokulangazelela okujabulisayo *“ngosuku lweNkosi yethu uJesu”* (vesi 14).

Ikilasi 3 – 2 KwabaseKorinte 1:15-2:4

Ngenkathi uPawulu ebhala incwadi yakhe yokuqala kulelibandla wayeyibhalela ibandla elikhathazekile;

- Babewunkatho olwahlukene, belandela ukufunda okunhlobonhlobo noma abaholi (1KwabaseKorinte 1:11-12).
- UPawulu kumele abhekane nabo njengabazalwane benyama kunabakaMoya, nanje “ngabantwana KuKristu” (3:1-4).
- Kwakukhona ukonakala okusobala Phakathi kwabo futhi babengenzi mnyakazo wokubhekana nakho (1 KwabaseKorinte 5).
- Impakamo yayidlangile Phakathi kwabo (4:6, 18-19; 5:2).
- Abanye babeze bathathele abafowabo abangamaKristu izinyathelo zomthetho (6:1-8). “Ngikhuluma lokhu ukuba nibe namahloni” kwasho uPawulu.
- UPawulu wabaxwayisa ngokuziphatha kwabo okubi, ukuthi “mabadede ebufebeni”.
- Kwakukhona ukukhathazeka ngobude bezinwele Kanye nedili lothando, ubuwula obuchazwe kwisahluko 11, lapho

ukungacabangi okushaqisayo
nokuzicabangela wedwa kwakubukiswa
Phakathi kwabo. Kukabili uPawulu
ebathethisa “anginibongi” (vesi 17, 22).

- Izahluko 12-14 ziwumzamo kaPawulu omkhulu wokulungisa ukusebenzisa kwabo kabi nangokuzicabangela bodwana kweziphongomoya nangokubabuyisela othandweni.

Kwakuyileso isimo salelibandla manje esidinga ukufakwa okwengeziwe kwalencwadi yesibili. Akucaci kahle-hle ukuthi yiziphi izinyathelo ezathathwa nguPawulu ekuqhubekeni ekusebenzelaneni nebandla laseKorinte. Abanye bakholelwa ngukuthi incwadi yokuqala kaPawulu ayizange yamukelwe kahle, eziningi zezinkinga zabo zazisele zingaxazululiwe. Ngakho-ke uPawulu wakubona kudingekile ukuvakasha kwesibili okunzima eKorinte. Mhlawumbe yilokho ayekusho ngokungafiki “futhi”kubo “ngobunzima” (2 KwabaseKorinte 2:1), sengathi ubeseke wabhekana nabo. Mhlawumbe yilokhu ayekusho ngokuthi “bhekani sekungokwesithathu ngilungele ukuza kini” (12:14; 13:1-2). Kodwa njengoba singenawo umbhalo kwizenzo, ngohambo lwesibili olunjalo ngaphambi kwale ncwadi eyengenziwe, kungenzeka ukuthi uPawulu ubhekisela encwadini yakhe

yokuqala kubo ngokuthi “ukuvakasha” kwesibili, “noma ngingekho ngokomzimba, nokho ngikhona ngokomoya...ngokungathi ngikhona” (1 KwabaseKorinte 5:3). Ngaleyo ndlela mhlawumbe incwadi yakhe yokuqala kubo empeleni kwaba ukuvakasha kwakhe okunzima, ebhala ukusola nokulungiswa kwaleyo ncwadi “ngosizi olukhulu nangobuhlungu benhliziyo...ngine zinyembezi” (2 KwabaseKorinte 2:4).

Njengoba kuhlale kunjalo ngokumenyezelwa kweqiniso likaNkulunkulu abaningi phakathi kwabo eKorinte bathintwa futhi basizwa yincwadi yokuqala kaPawulu. Ukujabula kwakhe ngokuphendula kwabo okuhle kubonakala kulencwadi yesibili. Kepha abanye baqiniswa emoyeni wokuphikisa uPawulu namaqiniso awashumayelayo. Futhi njengoba kuhlale kwenzeka, umoya onjalo laba bavuka nawo beneso elisolisayo kunoma iyiphi inkomba encane yobuthakathaka noma yokwehluleka, befuna ukwesekelwa ngenxa yokuthambekela kokungabaza. Iqiniso ngokuthi uPawulu weyekhulumile ngezinhlelo azihilela ibandla wabe esezishinstha, kwaba ngubufakazi obanele kwabanye Phakathi kwebandla okuthi ungongathembekile.

1:15-2:4 – ukuvikelwa kokuguquka kwezinhlelo

*1:15 Nginalelo themba ngangifuna ukuza kini kuqala,
ukuze nithole umusa ngokwesibili,*

zikaPawulu.

Ivesi 15 – “nginalelo Themba ngangifuna ukuza kini” – ngonembeza omsulwa Kanye nesifiso esiqotho sokufuna okuhle Kanye nesiqiniseko “siyinjabulo yenu” uPawulu wayesenzile izinhlelo zokuya kovakashela ebandleni eliseKorinte nendlela ayezohamba ngayo.

“Ukuze nithole umusa ngokwesibili” – Hlampe lokhu kungukusekela umbono wokuthi lokhu kwakuzoba uhambo lwesibili lukaPawulu eKorinte. Inzuzo yokuqala yayingenkathi “ukukhanya kwevangeli lenkazimulo likaKristu ongumfanekiso kaNkulunkulu” kulethwa kubo ekuqaleni.

Amazwi kaPawulu ayengavezi impakamo, kodwa ukuqaphela okunenjongo kwamandla kaNkulunkulu ayemnike wona okuletha isibusiso seziphopho nesikhuthazo kwabanye. Ukuzidla kwakhe nethemba kwakukuNkulunkulu. Bheka ukuthi imizindlo kaPawulu yokuya khona kwakungeyenzuzo ayengayiletha. Akacabanganga kakhulu ngokuthi bangazuzani kuye kodwa ukuthi

*1:16 ngidlule ngakini, ngiye eMakedoniya, ngibuye ngize
kini sengivela eMakedoniya, ngiphelekezelwe yinina
sengiya eJudiya.*

abaphathele izibusiso. Bangaki abasondela ekuzibandakanyeni kwebandla labo ngaloluhlobo lwesimo sengqondo? Yeka umehluko omkhulu kangaka isimo sengqondo esinjalo esingawenza kukho konke ukuzibandakanya kwethu nomndeni wethu webandla.

Ivesi 16 – uPawulu wayehlele ukunqamula ngomkhumbi esuka e-Efesu aye eKorinte, ngemuva kwalokho adlulele enyakatho esifundeni saseMakhedoniya, abese ebuyela eKorinte. Wayeyobe esebukela kubo “*ngiphelezelwe yinina sengiya eJudiya*” ngosizo lwabo; ukuthi bangamsiza Kanye nalabo ayenabo ekuzuzeni indlela nempahla eyanele ukuba baqhubeke besuka lapho bawele ulwandle baye ePhalestina. Kodwa ngempela, njengoba incwadi yezenzo 20 iveza, uPawulu akakwenzanga lokhu. Kunalokho, esalindile impendulo evela ku Thithu eKorinte, uPawulu waya eMakhedoniya ngeTroas. Kwazwakala eKorinte ukuthi uPawulu wayeseseMakhedoniya, lokhu kwakulethwe yizinguquko ezinhlelweni. Izwi lalokho kukhathazeka lafika kuPawulu ngokubuyela kukaThithu. Kulabo ababemthanda uPawulu

1:17 Pho-ke, bengidlala nje ngisahlose lokho na? Lokho engikuhlosayo ngikuhlosa ngokwenyama yini, ukuze kimina kube nguyebo yebo, kanye noqhabo qhabo, na?

ngaphandle kwezinsolo isizathu sokuguquka kwezinhlelo kwakungeke kusho lutho kubo.

Ivesi 17 – “pho-ke, bengidlala nje ngisahlose lokho na?” – Kungabe ukuguquka kukaPawulu kwaveza imvelo engazinzile, entengantengayo, eguquguqukayo kuye? Kungabe amazwi akhe ayengasho lutho?

“Lokhu engikuhlosayo, ngikuhlosa ngokwenyama yini?” kwakunjengalokhu abanye besho, ukuthi uPawulu wayenza izinhlelo noma izinqumo ngaphandle kukaNkulunkulu, “ngikuhlosa ngokwenyama” kunokoMoya? Lapha okuchazwayo ngumqondo wokuthi amacebo enyama awaqinisekile futhi angase angaphumeleli, kuyilapho amacebo enziwa ngokuvumelana noMoya ayofezeka nakanjani. Kungabe lokhu kungumcabango osebenzayo? Kungabe uNkulunkulu akawuguquli umqondo wakhe?

“Yebo yebo noma qha qha” – lelibinzana lisikisela ukungaqiniseki, ukuntengantenga, umoya ka yebo

1:18 Kepha njengokuba uNkulunkulu ethembekile, nezwi lethu kini alisiye uyebo kanye noqhabo.

qha; manje u yebo oqinisekile, manje u qha oqinile; wenza noma ukuphula isethembiso; impendulo enjengalena uMoya kaNkulunkulu angangayibhala. Ngabe akufanelekile ukuthi baveze ukuthi uPawulu wayeyindoda eyayingahambi ngoMoya, okwaholela ekuguqukeni, ukuvela kokungathembeki okukhonjiswa yilesi simo? Uma lokho kuyiqiniso, ngempela lokhu akwenzi sibukisise lapho aphuma khona kuphela kodwa nalokhu akushilo. Eqinisweni lokhu yikho okwakwenza labo abathi qha nabaphambana noPawulu bafune ukuphambana nezifundiso zikaPawulu. Laba “ngabaPhostoli bamanga” Kanye “nezisebenzi zenkohlakalo” ayebadalula ngokusobala. “Labo abafuna ithuba lokuba babonakale” ngokuphambene naye (11:12-13). UPawulu uzocacisa isizathu sokuguquka kwezinhlelo zakhe kafushane, azonikeza izizathu ezilungile ezinobuqotho. Kepha kuqala ubesakhathazekile ngobubi obushiwoyo obuveza ukungathembeki komyalezo wakhe, makungabikho ocabanga ukuthi isifundiso sakhe siyaguquguquka njengezinhlelo zakhe.

Ivesi 18 – “kepha njengalokhu uNkulunkulu

*1:19 Ngokuba iNdodana kaNkulunkulu uKristu Jesu
owashunyayelwa kini yithina, mina, noSilvanu,
noThimothewu, wayengesiye uyebo kanye noqhabo,
kepha kuyena kunguyebo.*

ethembekile” – UPawulu usekhulumile maqondana nodaba lwendoda kuvesi 12-17. Kodwa njengamanje uyaluguqula udaba lomyalezo (vesi 18-20). Maqonda naye, uPawulu ubuze imibuzo kuvesi 17, ngaphandle kokubanika izimpendulo, ebhekisisa izinhlobo zezinto ezibuzwayo ngaye eKorinte. Kodwa masekuza maqondana noNkulunkulu, uPawulu wayesedelile ukubuza imibuzo, wenza isiqiniseko esiqinisekile. NgoNkulunkulu nezwi lakhe akukho ukungabaza. Ukungaqondakali, noma ukungathembeki. Njengenjwayelo uNkulunkulu ufanelwe ukuthenjwa kukho konke lokhu akushilo nomangabe “izwi lethu kini alisiye uyebo noqhabo”, umyalezo noma ukushumayela kwethu kwakungenakho ukungathembeki, njengo yebo ongaguquka ube uqha. Kungenzeka abanye basole othunyiwe njengongathembekile, umyalezo umile njengalokhu noNkulunkulu emile ngokweqiniso. Buka lapha isixwayiso sikaPawulu esicacile esigqugquzelayo, sikaNkulunkulu ekhuluma ngaye. Wabona amazwi okubhala kwakhe njengoNkulunkulu eveza iqiniso.

1:20 Ngokuba noma izithembiso zikaNkulunkulu ziziningi kangakanani, kuyena zinguyebo, ngakho-ke ngaye zingu-Amen futhi, kudunyiswe uNkulunkulu ngathi.

Ivesi 19 – “*Ngokuba indodana kaNkulunkulu, uJesu Kristu*” – nakhu okunye kwezinto “*izwi lethu kini*” elingasoze lahluleka, ngempela liyinto yokuqala. UJesu unguye lo athi unguye, indodana kaNkulunkulu, ngakho-ke uyimpendulo kuzo izidingo zomuntu. UJesu Kristu wayengumgogodla walokhu uPawulu ayeshumayela ngakho futhi uyisizinda sayo yonke inkozo yeqiniso yebhayibheli. Ukuphuma kuKristu njengesisekelo Kanye ne ngqikithi isho ukuphuma kuNkulunkulu uqobo. Yilapho umphostoli uJohane aqalakhona ivangeli naye, ngeqiniso lokuthi uyini futhi ungubani uJesu Kristu. Futhi ngaphandle kokuthi bacabangani ngo Pawulu nayesebenzisana Kanye nabo, akumele bacabange ukuthi uJesu Kristu wayengasikho lokhu ababememezela ukuthi uyikho. Ukushumayela kwabo ngaye kwakungasikho ukungathembeki, into ka yebo-qha.

Ivesi 20 – “*Nakuba izithembiso zikaNkulunkulu ziziningi kakhulu, kuYena*” – nakhu futhi okunye kwezinto “*izwi lethu kini*” elingasoze lahluleka. Ivangeli noma izindaba ezinhle zika Jesu Kristu zifaka noma zenza zitholalakale “*izithembiso*

1:21 Kepha osiqinisayo kanye nani kuKristu,
nowasigcobayo, nguNkulunkulu,

zikaNkulunkulu” kubo bonke abakholwayo. KuJesu Kristu zonke izibusiso zomusa eziningi zikaNkulunkulu zinguYEBO futhi wonke amadlelo aluhlaza azofika ngesikhathi esifaneleyo, akunandaba ukuthi bacabangani ngoPawulu, mabangayibukeli phansi insindiso uJesu ayilethayo. Konke lokhu uJesu Kristu ayikho nasinika kona kungukugcwaliswa kwethestamente elidala nobukhulu bendlela yeziphrofetho zikaNkulunkulu. Izidingo zonke zomuntu, manje naphakade, zitholakala kuJesu Kristu. Konke ukupheleliswa kwethu kutholakala kuYe ongu “*mina ngingu alfa no Omega, isiqalo neSiphetho*” (isambulo 1:8)

Kungamanga nje ajwayelekile usathane alokhu ewasebenzisa zikhathi zonke, uvamise ukwenza izaba ezifunwa yinhliziyi yokungakhohwa ukuze ingakhohwa nguNkulunkulu, ukuthi ubuqiniso nobuqotho bezwi likaNkulunkulu noNkulunkulu uqobo lwakhe lixhomekeke eqinisweni nakubuqotho bomntwana kaNkulunkulu. Ngakho-ke ngaphambi kokuba aze azame ukwenza izaba uPawulu uyaqinisekisa ukuthi noma umuntu angenzani noma abe yini, uNkulunkulu nezwi lakhe kumile,

*1:22 owasibeka nophawu nowasipha isibambiso
esinguMoya ezinhliziyweni zethu.*

ngenxa yalokho uNkulunkulu ayikho nakwenzayo!
Umyalezo uyama ngale koletha umyalezo, noma
yena engeme.

Ivesi 21-22 – “*kepha nguNkulunkulu osimisile Kanye
nani kuKristu*” – kulamavesi womabili uPawulu
uyaqinisekisa iqiniso elinesitembu sikaNkulunkulu
phezu kwabo. KwakunguNkulunkulu uqobo okhethe
uPawulu ukuba abe yinceku Kanye nesithunywa
sakhe.

“*Nowasigcobayo*” – kugcobo lwabo uPawulu
akasuseli kugcobo olusobala lwabantu, kodwa
kugcobo lwakaMoya lukaNkulunkulu, “*amafutha*”
noma okukhulu okwaphezulu ukuvuma kukaMoya
oNgcwele ohlala kithi lona uJohane akhuluma ngaye
ku 1 Johane 2 (ivesi 20, 27). Lokhu kungaphambi
kwethestamente elidala. Isithombe sabaholi
bakwamoya njengabaPhristi Kanye nabaphrofethi
begcotshiwe ezikhundleni zabo (ulevithikhusi 8:12; 1
amakhosi 19:16). Noma kunjalo bonke abakuKristu
sebegcotshiwe ku”buphristi basebukhosini”(1 Phetro
2:9; isambulo 1:6). Ngakho-ke uNkulunkulu uyena
owenza uPawulu abe ngofanele inkonzo Phakathi

*1:23 Kepha mina ngibiza uNkulunkulu abe ngufakazi
emphefumulweni wami ukuthi ngenziwa
ukuniphaphisa ukuba ngingaphindanga ngize
eKorinte,*

kwabo.

“Nguye futhi owasibeka uphawu” – uphawu luveza umqondo wegunya noma ukuphepha. Uphawu lwaluyindlela yasendulo yokugcizelela igunya lomuntu noma igunya lephepha noma umthetho noma ukuveza ongumnini wokuthile (u-ESteri 3:12; 8:7-10; uDaniyeli 6:17; NgokukaMathewu 27:62-68). Bonke abakholelwayo evangelini babekiwe uphawu kusukela ekukholweni kwabo kuya kwinsindiso yabo. Uphawu lukaNkulunkulu alusoze lwahleshulwa amandla adaliwe ngoba igunya lakhe lingaphezu kwakho konke.

“Nowasipha uMoya oyisibambiso ezinhlizweni zethu” – leligama *“oyisibambiso”* lisho isiqinisekiso noma isifungo noma idiphozithi eyisiqinisekiso. Igama lesiGrekhi elisho lokhu litholakala kathathu kwiThestamente Elisha (naku 5:5 Kwabase-Efefu 1:14), futhi likhuluma ngoMoya Ongcwele. Umqondo wento enikezwe njengesifungo ekuhlanganiseni umthwalo, inkokhelo yokuqala noma ingxenye yenkokhelo enikezwayo njengesiqinisekiso senye

*1:24 kungesikho ukuthi siyabusa phezu kokukholwa
kweni, kodwa siyizisebenzi zokuthokoza kweni kanye
nani, ngokuba nimi ekukholweni.*

ephelele ezayo. Ukujula kukaMoya Ongcwele ka Nkulunkulu onikeziwe ngendlela ebalulekile ekulabo abakhulwayo ebandleni lamanje luphawula isifungo sikaNkulunkulu kithina sokuphelela kwensindiso Kanye nefa lethu lokugcina lokugcwala bobukhona bukaNkulunkulu! Bheka incwadi isambulo 21:1-1-4. Wonke umntwana kaNkulunkulu weqiniso ugcotshiwe wabekwa uphawu nesifungo ngoMoya,” kepha uma umuntu engenaye uMoya kaKristu, lowo kasiye owakhe” (kwabaseRoma 8:9).

Ivesi 23-24 – “Mina ngibiza uNkulunkulu abe ngufakazi emphefumulweni wami” – ngaleli vesi uPawulu waqala ukukhuluma ngesizathu sokushintsha kwezinhlelo zakhe, ebiza uNkulunkulu ukuba abengufakazi emazwini akhe ezibizela ukwembulwa kwakhe uma kungenzeka ukuthi akakhulumi iqiniso.

“Ukuthi nganginiphephisa ngokuthi ngingaphindi ngize eKorinte” - yize noma ebekiwe endaweni ngegunya futhi ezinikele kokuhle kwabanye. Inhliziyo kaPawulu yayigcwele isihe, ngisho nangalesikhathi esinzima njengalesi saseKorinte.

*2:1 Kepha ngazimisela lokhu nami ngokwami ukuthi
angisayikuza kini nginokudabuka.
2:2 Ngokuba uma mina nginidabukisa, pho, ngubani
ongithokozisayo, uma kungesiye odabukiswa yimi,
na?*

Wayengeke, njengabanye angene ngokuzithandela, esebenzisa amazwi akhe njengenduku ukuze ashaye ingqondo enhlanhlathayo. Kulula ukubhekana nalabo ongabathandi ngempela. Nokho uthando lukaPawulu ngalaba lwamshukumisela ukuba aqaphele kakhulu lapho ebhekana nabo. Wayazi ukuthi uma ezifikela mathupha uzophoqeleka ukuba akhulume amazwi anzima. Kanjalo wabhala incwadi yakhe yokuqala futhi wathumela uThithu phambi kwakhe. Esacela uNkulunkulu ukuba amphephise ngesidingo sokuxazulula ngokuqhubekayo ngokusebenzelana nabo ngokwakhe. UPawulu wayengafuni ukubonakala ezenza inkosi phezu kwabo. Bekungeke kubasize uma benza izinguquko ukuze nje kuzuze yena, ngoba ukulungisa okunjalo bekungeke kuhlale isikhathi eside. Kafanele bame phezu kokholo lodwa, bakholwe ngamazwi kaNkulunkulu ngokwabo, ngaleyo ndlela baholele ezimpendulweni eziwuloluhlobo nenjabulo nokholo lweqiniso oluyobonakaliswa. Lokhu kwakungumsebenzi kaNkulunkulu uPawulu awulinda ekubambazelekeni kwakhe.

2:3 Ngakuloba khona lokho, funa kuthi ekufikeni kwami ngithole ukudabuka ngalabo ebengifanele ukuthokoza ngabo, nginethemba ngani nonke ukuthi okwami ukuthokoza kungokwenu nonke.

2:4 Ngokuba ngosizi olukhulu nangobuhlungu benhliziyo nganilobela ngezinnyembezi eziningi, kungabi ngukuba nidabukiswe, kodwa ukuze nazi uthando enginithanda kakhulu ngalo.

2:1-3 – “*Funa kuthi ekufikeni kwami ngithole ukudabuka ngalabo ebengifanele ukuthokoza ngabo*” – akazange nje uPawulu angafisi ukuza nomlomo ogcwele ukukhuza, wayengafisi ukuza nenhliziyo egcwele usizi futhi. Wayefuna futhi walinda izinguquko ezinhle nezikhuthazayo Phakathi kwabo. Lokhu kwaba yithuba kuzo ayezibambele mathupha futhi elindile, futhi ekwenza ngesilinganiso sokwamukela.

Ivesi 4 – “*Nganilobela ngezinyembezi eziningi*” – uPawululu wayezimisele kangangakanani ukuba nezinhliziyo zabo. Muzwe futhi uqonde indlela abanxenxa ngayo;

- Isifiso sakhe esisodwa sasingukubaphephisa kumazwi anzima nobuhlungu. Wayeqotho kubo bonke.
- Wayefisa kuphela ukubaholela enjabulweni (1:24).

- Wakhuluma ukuzethemba kwakhe esifisweni sabo ngokwentando yakhe (2:3).
- Lapho ethumela amazwi anzima encwadini yakhe yokuqala kwakunamehlo anezinyembezi nenhliziyo ebuhlungu (2:4).
- Wayengenaso isifiso sokuvusa usizi lwabo, kodwa kuphela ukubonisa uthando lwakhe oluchichimayo (2:4).

Kuphela umphefumulo onesibindi kakhulu ongamelana nokukhathazeka okuqotho okunjalo. Bheka futhi kuPawulu inhliziyo ethambile yomalusi weqiniso. Nakuba ayezimisele ukwenza nokusho izinto ezinzima uma futhi kuphakama isidingo, nokho lokhu akuzange kumjabulise, kwakungesona isikhathi sokuqhosha sokubusa phezu kwabanye. Ukungqubuzana okunjalo okubuhlungu kwakufanele kugwenywe uma kungenzeka. Ngokuba kwakukhona kuye ukubekezela okukhulu kakhulu ngokwesaba ukuchoboza amahlumela athambile omsebenzi kaNkulunkulu ohlumayo kwabanye, efisa kuphela ukuqinisa ukholo lwabo nenjabulo Kanye nenzuzo. Okunye lapho Phakathi kokucindezela kokuchoboza Kanye nokuba namahloni okuyethekisa kuyinjongo, ukubekezela, nentshisekelo yomalusi weqiniso wenhliziyo.

Amaphuzu Okuzindla

Ungaphuthelwa lapha yingozi yokugxumela eziphethweni ezingalungile. Yeka ukuthi kukude kangakanani nokwahlulelwa okufanele abanye lapho eKorinte mayelana nomuntu kaNkulunkulu nomyalezo. Yeka ukuthi babekude kangakanani nokwahlulela okulungile lapha eKorinte maqondana nendoda kaNkulunkulu nomyalezo. Babekude kangakanani neqiniso! Bona, njengabaholi bamaJuda Kanye noJesu, ba “*funyanwe ningabalwayo noNkulunkulu*” ekungabazeni kwabo okubi (izenzo 5:39). Kufanele siqaphele ngokufinyelela eziphethweni eziphathelene nabanye ngaphambi kokuba sibe nawo wonke amaqiniso. Kuhlale kunolunye uhlangothi kuzo zonke izindaba, futhi laba baseKorinte babengakaluzwa uhlangothi lukaPawulu. Izaga 18:13 zikhuluma ngokuthi “*kungubuwula nehlazo kuye kwalowo obuyisa izwi engakezwa*”. KuDuteronomi abahluleli bafundiswa ngengozi yokufika esiphethweni ngaphandle kokuzwa izinhlangothi zombili noma ukuvumela umbono womuntu ukuba ucatshangelwe ngaphambili (ushevu) ohlangothini lokuqala ngaphambi kokuzwa okwesibili. Yindlela yobugwala evilaphayo eye yabangela ubuhlungu obungachazeki Phakathi kobudlelwane babantu.

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Omunye uthola umbono ocacile wokuthi abaphikisi bakaPawulu eKorinte babefuna noma iluphi udaka ukuze bambhece, ebese kungabazeka yena nomyalezo. Ngoba uPawulu washintsha izinhlelo zakhe, ngakho-ke wayengathembekile futhi ngaleyo ndlela nomyalezo wakhe wawunganakwethenjwa? Mhlawumbe isilinganiso esithile sokuphelelwa yithemba laphe? Lokho kubamba uhlangothi olunjalo kuveza ukuthi babengatholanga cala noma okubambekayo ababengamsola ngakho uPawulu, okuqinisekisa amazwi kaPawulu ngaye ku 1:2. Simelwe ukuqaphela ukuba singalokothi siwele ekulungeleni olufanayo leziphetho ezingenabulungiswa, nezingenakuthethelelwa laphe sibhekana nalabo esingase singavumelani nabo. Kodwa ngakolunye uhlangothi kumele siqaphele indlela abaphikisi abahlaziya ngayo ukubhekana nomntwana kaNkulunkulu, kwangathi ukuziphatha kwethu okulungile kungabashiya benjena abasisolayo, singaze, njengoDavide wasendulo sinikeze “*ithuba elikhulu lokuba izitha zakaJehova zihlambalaze*” (2 Samuweli 12:14).

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Kungakhathaliseki ukuthi ucabangani ngomfundisi, qaphela ukuthi ungadeleli izwi likaNkulunkulu alilethayo. Ngisho umfundisi angaphuthaze futhi

ahluleke, izwi likaNkulunkulu ngeke lehluleke. Abaholi bakomoya abanekhono kakhulu bangase batholakale besindisiwe impela. Kuyilapho umntwana weqiniso kaNkulunkulu engase abe ngumuntu ongenalwazi endleleni yakhe, nokho eholwa nguMoya emazwini akhe qaphela ubuwula bokuvumela isimo sakho sengqondo ngalowo odlulisa umyalezo sithinte isimo sakho sengqondo ngomyalezo. Izwi likaNkulunkulu limile, kungakhathalekile ukuthi inqola elithwele injani.

Ingxoxo kumele ibhekisiswe noma ithathwe ngokunjalo. Singabahlakaniphile ukubona lapha okujwayele ukwenziwa ngumuntu. Ukuthi ezikhathini eziningi yisimo sengqondo esimbi somuntu ngomshumayeli nokulungela ukuthola iphutha kuye kumyalezo awulethayo. Amadoda awavamisile ukuvuma lokhu futhi angamane akhombe ukungalingani nokungahambisani nokungaguquguquki Kanye nokungabi nekhono komuntu, kuyilapho empeleni kunguNkulunkulu osemuva komuntu. Kubonakala kulula ukuhlanganisa laba ababili, kulula ukwenza izizathu zokugwema uNkulunkulu nezwi lakhe. Qaphela mngani wami! Ngoba ukujwayela ukuphakama kithi sonke kuza nalesi sici. Esincane esifanayo sokwengeza. Bheka ngobuqotho izisusa zakho. Bheka ngobuqotho izizathu zakho zokubona lokho

okukodwa okubi, futhi nokungafanelwe ukuba kulalelwe. Khumbula ukuthi inkosi engamhloniphi uNkulunkulu u-Ahabi yabheka kabi kanjani owayesaba uNkulunkulu u-Eliya njengesitha sakhe owaye “*ngumhluphi wakwaIsrayeli*” (1 amakhosi 18:17; 21:20). Nokho kwakunguNkulunkulu weqiniso owayesemuva kwendoda leyo ayeyizonda ngempela u-Ahabi. Khumbula indlela inkosi engamesabi uNkulunkulu u-Ahabi yayingamufuni ngayo u-Mikaya owesaba uNkulunkulu, phambi kwabantu ithi “ngyamzonda”(1 amakhosi 22:8) ngenxa yokuthi amazwi aleyo ndoda ayegcwaliseka futhi ema endleleni yezinjongo ezimbi zika-Ahabi. Akukhona ukuthi uMikaya wayeyindoda engafanelekile. Kwakungukuthi uNkulunkulu weqiniso wakhuluma ngaye wakhuluma lokho u-Ahabi ayengafuni ukukuzwa. Futhi kwaba njalo umuntu ayemdelela. Ukuzonda kuka-Ahabi ezonda inceku kaNkulunkulu kwabonisa ukuzonda kwakhe uNkulunkulu wenceku. Kuzo zombili lezi zimo i-aphula elibi leqiniso esakhiweni kwakungeyona nceku ethembekileyo, kodwa lowo owayeyidelela. Khumbula uJesu, abaholi bamaJuda abaqhoshayo ababemzonda ngaphandle kwesizathu. Ngani? Ngoba wayengokayise osezulwini, futhi babengabakayihlo usathane (Johane 8:44). Kukangaki ebhaybheleni isigijimi sikaNkulunkulu sithathwa kalula ngabantu abaqhoshayo, nokho

amazwi aso ema futhi eba yiqiniso. Kwabanjalo endabeni ka;

- Kristu
- Eliya
- Mikaya
- Josefa emaphusheni akhe.
- Nowa
- Loti ekuxwayisweni abantwana bakhe.
- Jeremiya nabo bonke abaprofethi bakaNkulunkulu.
- Abangama-70 abangashiwongo abathunywe nguJesu (NgokukaLuka 10)

*“Kodwa makabongwe uNkulunkulu
osiñhola njalo odwendweni
lokunqoba kuKristu”*

(2 KwabaseKorinte 2:14)

Ikilasi 4 – 2 KwabaseKorinte 2:5-17

U-Pawulu wayezwakalisile “*ngosizi olukhulu nangobuhlungu benhliziyo*” yakhe obukhulu ekubhaleni incwadi yakhe yokuqala ebhalela ibandla laseKorinte (ivesi 4). Akazange abatshele ukuthi ukuze bandise usizi lwabo ngolwazi lobuhlungu nenhliziyo ebuhlungu abamubangela yona, kuphela ukuthi wayefuna bazi ukujula kothando lwakhe lwangempela ngabo.

Bese ku 2:5 uPawulu uphendula umcabango wakhe komunye owayemubangele usizi. Lomuntu oyinkinga siyazi ngaye encwadini kaPawulu yokuqala yilowo owayengenagama simazela kwincwadi yokuqala kwabaseKorinte 5 owayebandakanyeka kubudlelwane obungcolile Kanye no “*nkosikazi kayise*”. UPawulu wakhuluma amazwi abukhali ngendlela lowesilisa okumele babhekane naye ngayo, ukuba bamukhiphe ekukhonzeni nebandla, bemunikela “*kuSathane kukho ukubhubha kwenyama, ukuze umoya usindiswe ngosuku lweNkosi uJesu*” (1kwabaseKorinte 5:5). Manje uPawulu ubanikeza eminye imiyalo maqondana nempendulo yabo kulo muntu.

2: 5-11 – Thethelela owonile

*2:5 Kepha uma kukhona odabukisileyo,
akangidabukisanga mina, kodwa, ukuze ngingeqisi,
ngokwenxenye unidabukisile nonke.*

Ivesi 5 – “*kepha uma kukhona odabukisileyo*” – igama “*kukhona*” lapha lisebunyeni kwisiGrekhi ngemuva kwesingisi, ngomqondo wokuthi “noma yimuphi umuntu” noma “umuntu othile”. UPawulu lapha ubonakala ephendukela kuleyo ndoda eyayihilekele ekulaleni kwezihlobo Phakathi kwabo. Kodwa yizwa ukuthi uPawulu uthambisa kanjani ukugxila kwakhe ukungasho igama lomuntu noma abhekise kuye ngqo, kodwa kuphela “noma ubani”. Yize noma leyo ndoda yalethe ubuhlungu obukhulu phezu kwabaningi ngokukhetha kwayo okubi, njengakho konke ukukhetha okunjena kungaletha usizi, nokho uPawulu wayezonciphisa umthelela wako kuye kanjalo nasebandleni, ephakamisa usizi olwabangelwa kuye olwalufika ngezinga elithile kuphela.

Ivesi 6 – “*kumanele onjalo lokho kujeziswa*” – kungathi uthi sekwanele manje” kwase kuyisikhathi sokuhoxa ekuphatheni kanzima lendoda. Izinto ezimbalwa ezingashiwongo zishiwo ngamazwi kaPawulu lapha;

- Ngokusobala ibandla lalisebenze kanzima

2:6 Kumanele onjalo lokho kujeziswa ajeziswa ngakho ngabaningi;
2:7 kepha okungcono kunalokho, nimthethelele, nimduduze, funa onjalo ahlulwe ngukudabuka okukhulu.

ngalendoda ngokweziqondiso zikaPawulu 1 kwabaseKorinte 5.

- Futhi kungenzeka ukuthi lendoda yayifinyelele ekuphendukeni kwangampela ngesiyalo sabo.
- Kodwa babengakamthetheleli futhi bamamukele ebudlelwaneni babo.

“Ajeziswa ngakho ngabaningi” – kubonakala sengathi akubona bonke ababehlanganyela ekusolweni okwakufunwa nguPawulu futhi okwenziwa yibandla kodwa abaningi kuphela noma iningi, hlampe abanye babephikisana nokuphathwa kabi okunjalo futhi benqaba ukuhlanganyela kukho ukuchema nesoni. Isiyalo esifanele sebandla akumele senziwe ubuholi bebandla kuphela kodwa yibandla lonke, njengalokhu uPawulu echaza kwincwadi 1 Kwabasekorinte 5 futhi njengalokhu uJesu ephakamisa ku Mathewu 18.

Ivesi 7 - *“kepha okungcono kunalokho, nimthethelele”*- futhi incazelo ingukuthi kwakube nokuguquka okuqotho kwezinhliziyi kulendoda,

nokuthi kwakukhona isifiso kuye sokubuyiselwa ebudlelwaneni babo. Intethelelo isekelwe ngokuphenduka. Ngokuphenduka kowonileyo kufanele kube nokuzimisela ukuthethelela nokugona, njengobaba onozwelo ngokubuya kwendodana yakhe yolahleko (Luka 15). Ukungenzi lokho hleze kungaholela ekudikibaleni nasekuphelelweni yithemba.

Ivesi 8 – “*ngalokho ngiyanincenga*” – qaphela indlela uPawulu akhuluma ngayo nalamakholwa. Nakuba wayenguyise wacomoya kwabaningi phakathi kwabo futhi nakuba uPawulu ayenikeza ukusikisela okuthambile lapho ngaphambili wayedinga ukusebenza kanzima kwabo naye lona, futhi nakuba njengomphostoli kaNkulunkulu, uPawulu wayelindele ukulalela kwababefunda incwadi yakhe (ivesi 9) nokho uza kubo ngokuzithoba. Ubumnene lapha ekubancengeni noma encenga impendulo yothando kubo. Lokhu akusona isimemezelo sikapapa noma imfuno yobushiqela yomphathathi womoya, kodwa izikhuthazo ezilindelekile ezilindelwe ngumalusi owayezoqondisa izimvu zakhe endleleni, kunesikhathi sokuyala nokufuna ukubona okuthize. Kodwa ebuholini

*2:9 ngokuba ngaloba futhi ngenxa yalokho, ukuze
ngokuhlolwa kwenu ngazi ukuba ningabalalelayo
ezintweni zonke yini.*

bukaNkulunkulu ngoPawulu, kwakuvame ukuba ngumelusi omnene kunokhekeko lwesiswebhu sesigqila noma usongo lwentonga yomashiqela. Kufakwe esenzweni esiphakanyisiwe sokubuyiselwa ekukhonzeni kwesoni njengaphambi kwabantu Kanye nokububumbana njengoba kube ngukususwa kwakhe ekukhonzeni.

Ivesi 9 – “*ngokuba ngaloba futhi ngenxa yalokho*” – ingxenye yenhloso kaPawulu yokuloba incwadi yakhe yokuqala kubona, kakhulukazi imiyalo enzima efakiwe, kwakungukubanikeza ithuba lokubakhombisa ukulalela okwakumele bamunike kona njengomphostoli kaNkulunkulu nasekulaleleni izwi likaNkulunkulu uPawulu ayelilethile. Ungaphuthelwa ubumnene bokusebenza kwamazwi kaPawulu ebacindezela ekulaleleni okufanayo ekubuyiseni abakukhombisile ekulahleni. Umbuzo wakhe ocashile wawungukuthi bazoba “*ngabalalelayo ezintweni zonke*”, kunokuba balalele ingxenye yemiyalo yakhe. Akazange aphoqe, kepha walindela impendulo ngokuthakasa. Njengomphathi othi, “ngiwunike wena lomsebenzi ngoba akekho umuntu engimaziyo ongawenza kangcono njengawe”

*2:10 Kepha lowo enimthethelela utho, nami
ngiyamthethelela ngokuba lokho esengikuthethelele,
uma kukhona into engiyithetheleleyo, ngikuthethelela
ngenxa yenu phambi kobuso bukaKristu,*

hewu, ingqugquzelo engaka yokusebenza! Inkosi iza kithi nombuzo womusa ofanayo wokufisa kwethu ukuthobela izwi lakhe, noma sifisa ukwenza ingxenye yezinto azishilo, lokhu okulula ukukulalela, lokhu okuvumelana nezinhlalo zethu nesikuthandayo.

Ivesi 10 – “*kepha lowo enimuthethelela utho, nami ngiyamthethelela*” – njengalokhu uPawulu emile nabo ekulahlweni komubi ongashiwongo igama kwincwadi 1 kwabaseKorinte 5 (ivesi 3-4), ngakho namanje wama nabo ekuxoleleni okunjalo. Futhi, bona ukuhlakanipha komholi owayehola ngaphambi kwabo, ephonsa ivoti lokuqala lozwelo njengalokhu enzile ngokulahlwa, kunokubaminyanisa nokubaphoqelesa ngenkani.

Ivesi 11 – “*ukuze singehlulwa nguSathane*” – isenzo esihunyushelwe ku “*singehlulwa*” lapha sitholakala kayisi-5 kwiThestament Elisha, kane encwadini 2 kwabaseKorinte (7:2; 12:17, 18). Umcabango ungowokuthola inzuzo ngokusizakala noma ngokuqola othile. Ngaphandle kwalencwadi leligama

*2:11 ukuze singehlulwa nguSathane; ngokuba asisibo
abangawazi amacebo akhe.*

lisetshenziswe kwincwadi 1 kwabasetheselonika 4:6, likhuluma lapho ngalowo onobudlelwane obungcolile nomunye. Ngokwenze njalo omunye uphanga okuthile kumlingani wakhe okungamele akuthathe, esizakala ngomunye, ebaqola udumo lobuhle begama labo. Ukungabhekani nqala nalowo ophila esonweni ebandleni ngendlela efanele ngokwemiyalelo enikeziwe kwincwadi 1 kwabaseKorinte 5, kungaba ngukuvumela uSathane atanase aze asiphuce ubungcwele Kanye nobufakazi bethu obuhle phakathi kwabantu. Nokho ukungasabeli ngokuthethelela, ngothando nokwamukela lapho kukhona ukuguquka okuqotho kwenhliziyo kungukugxumela kokunye okwedlulele futhi ngqo emathangeni kasathane futhi simnikeze isilinganiso esithile phezu kwethu ukuba singamukeli ngothando lowo olungile eNkosini, noma yisiphi isizathu, kumbula ukubambelela kukasathane enhlizweni enjalo nengenamusa.

“Ngokuba asisibo abangawazi amacebo akhe” – ngokusobala uSathane unezinjongo ahlala efuna ukuzenza emasontweni nakubantu ngabanye, uke afune ukusebenza ngobuqili Phakathi kwabantu bakaNkulunkulu nangezinto okungezona

ezikaNkulunkulu futhi ezingabonisi isimo sakhe. Kungabe uNkulunkulu ungcwelwe? Khona-ke noma ngayiphi indlela usathane angafaka ukungcola esibayeni sikaNkulunkulu. UNkulunkulu uluthando? Khona-ke uSathane ngokuzimisela okukhulu wayezovusa ukungezwani Kanye nemibono engaxazululeki nokungabekezelelani Kanye nokufutheka okungenalo uthando Phakathi kwamakholwa. Nganoma yiphi ndlela, ngokujikijela okukodwa kwesisindo noma okunye, ngalokhu okweqisayo noma ukuthi omubi uke afune ukuthungela isiyaluyalu ebufakazini bukaNkulunkulu basemhlabeni. Ungabi abangenalwazi ngalokho afisa ukukufeza, nakuwe! Hlakanipha ukubona umkhondo wakhe ngemiphumela esele ngemuva empilweni yakho. Lapho amagundane nezinkemane zimatasa ezimpahleni zishiya ngemuva ubufakazi bomsebenzi wazo. Kanjalo nomsebenzi womubi ekuphileni nasothandweni lwabantu bakaNkulunkulu.

2: 12-17 – ukunqoba kuKristu

Ivesi 12-13 – “*kepha mhla ngifika e Trowa*” – ULuka uyayeqa imininingwane uPawulu ayivezayo lapha

*2:13 angibanga nakuthula emoyeni wami, ngokuba
ngingamfumananga uThithu umzalwane wami,
kodwa ngavalelisa kubo, ngaya eMakedoniya.*

uma ebhala encwadini yeZenzo 20:1 ukusuka kukaPawulu e-Efesu eya eMakhedoniya. Yize uPawulu ubedlula e Trowa endleleni yakhe eya emabandlelni eMakhedoniya nase-Asiya, kodwa kuzo zonke izindawo uPawulu adlule kuzo ubebona ithuba lokushumayela ivangeli. Ngakho-ke ekuyeni eTrowa waphatha “ivangeli likaKristu”. Ngenkathi omunye umnyango wethuba uvuleka “eNkosini”. Yize kwakubukeka sengathi izinkinga eKorinte zaziba namandla phezu kukaPawulu ukuthi “angibanga nokuthula”emoyeni ngenkathi elapha. Kuvela ukuthi wayenezinhlelo no Thithu, emuva kokuhlolisisa isimo eKorinte wayezohlangana noPawulu eTrowa, noma aphindele kuPawulu ngeTrowa. Ukuthi uThithu wayengakafiki eTrowa kwamuthusa kakhulu uPawulu. Kunzima ukugxila emsebenzini lapho, kubukeka engathi uPawulu wayephoqelekile ngokukhathazeka kwakhe ukumisa lowomnyango wethuba bese ewelela eMakhedoniya. Yilapho ahlangana no Thithu ngenjabulo nezindaba zokuthi incwadi yakhe yokuqala ibathinte kanjani abazalwane baseKorinte. Futhi, kwakungukupholiswa ngezindaba ezimnandi (izaga 25:25; 15:30).

Zibeke esimweni sikaPawulu. Wayehlezi ebhekene nezinkinga;

- Kwakunenkinga enkulu phakathi kwabazalwane baseGalathiya nabafundisi bomthetho Kanye nezifundiso.
- Kwakukhona izinhlupho ezibucayi ebandleni lase Theselonika.
- Kwakunezinkinga ezinkulu eKorinte.
- Wayeshiya e-Efesu ukuvukelana okukhulu okuphambene nevangeli lika Kristu.

Hlampe kwezinye izikhathi uPawulu wayeshiya ngemuva indlela yezinkinga kunokushiya umkhondo wokunqoba! Nangenkathi esebenza ukwakha umsebenzi omusha, omdala uyawa ngemuva kwakhe. Kepha uPawulu waphokophela, ewelela ngaphesheya ukuhlangana nenkinga ngosizo lukaNkulunkulu. Wayezihambela kunokubaleka, njengalokhu wayengafisa ukwenza njalo. Uthando luka Kristu lwayibamba inhliziyo yakhe.

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Okuseceleni

Wenza njani uma impilo ikufaka emgodini?
Uphendula kanjani uma kubukeka sengathi akekho

onokuqonda, noma uma uzizwa ukhungathekile? nini “kungokwani?” kuqala kuvaleleka yonke into phambi kwakho? Noma uma kubukeka kungenathemba futhi kungenamsebenzi futhi kungapheli? Babenza njani abaphostoli bakaNkulunkulu? Waphokophela njalo, ethembele kuNkulunkulu ngokunqoba! Waqhubeka ngokukhonza okusuka enhlizweni nokwenzela iNkosi (kwabaseKolose 3:23-24). Wanqaba ukushenxa emsebenzini ngenkathi amanye amadoda ayengadikibala. Wanqaba ukuyeka noma “thuka uNkulunkulu, ufe” noma aminze ezinsizini ekuphuzeni noma alandele ukufuna kwakhe kwenyama njengokuba abanye bekhetha ukwenza ekudangaleni kwabo. Waqhubeka nokuthemba uNkulunkulu nokwenza kahle. Nanoma kubukeka kungenamsebenzi futhi konke kulahlekile. Konke kwakungalahlekile! Empeleni uNkulunkulu wayematasa efeza zonke izinto ngokumangaza ngesisebenzi sakhe okwadlula kakhulu ekubukeni kukaPawulu. Sasingekho isidingo sokuthi ajabule ngayekwenza ukuthi sizizwa kanjani ngesikwenzayo akungeni. Sasingekho isidingo sokuthi azi ukuthi kungakanani ayekufezile. Akasibonanga isidingo sokuba azizwe kahle ngayekwenzile, sasingekho nesidingo sokunaka imibiko eyayilethwa ngokwenziwe ezinye izinceku. Ngokuba umsebenzi weqiniso kaNkulunkulu ulinganiswa

*2:14 Kodwa makabongwe uNkulunkulu osihola njalo
odwendweni lokunqoba kuKristu nobonakalisa ngathi
iphunga lokwazi kwakhe ezindaweni zonke;*

ngokuthembeka kunemiphumela esiyibona emhlabeni. Konke usathane akuphonsa kithi ngenhloso yokusidikibalisa konke kungamanga, efuna ukusiqeda amandla futhi asisuse ezimpendulweni zika Nkulunkulu eziseduze nje kokubekezela. UNkulunkulu uthi, “*ngakho-ke bazalwane bami abathandekayo, yibani-ngabagxilile, abangaxegiyo, abavame njalo emsebenzini weNkosi, nazi ukuthi ukusebenza kwenu akusilo ize eNkosini*” (1 kwabaseKorinte 15:58). UNkulunkulu uthi, “*kepha masingakhathali ekwenzeni okuhle, ngokuba siyakuwuna ngesikhathi esifaneleyo, uma singadangali*” (kwabasegalathiya 6:9). Yehlisa isilevu sakho uphakamise inhliziyo yakho, futhi uqhubeke wenzele udumo lukaNkulunkulu nokuhle kubantu izinkanyezi zize ziwe. Uma ubheda, vuka uzithathe uphinde ukwenze futhi ngendlela elungile. Uma udangele gqugquzela abanye. Uma udiniwe duduza abanye. Uma ukhungathekile siza abanye wehlise umthwalo kubo. Uma ungenalo ithemba holela abanye kumyalezo kaNkulunkulu wethemba.

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Ivesi 14 – “*kodwa makabongwe uNkulunkulu osihola njalo odwendweni lokunqoba kuKristu*” – kungazelelwe, ngaleyo ndlela eyenzakalayo yokubhala kanjalo izici zikaPawulu ngenxa yokungaqiniseki kwakhe okubuhlungu uqhuma ekudumiseni okujabulisayo nokubonga. Hlampe kwakungenxa yombiko ojabulisayo kaThithu. Mhlawumbe kwakungumsebenzi weNkosi ngqo kuPawulu, imkhuthaza ngesambulo ukuthi isiqiniseko seqiniso sitholakala kuphi. Noma kokubili. UPawulu wabe eseba nesiqiniseko “sokunqoba kuKristu”, futhi “njalo”. Kungathi bese kungukuholeleka ekuzimeleni okuholele ukukhathazeka enhlizweni yakhe nokuphelelwa ngamandla, njengoba ukuzimela okunjalo kuholela. Futhi ngokuphazima kweso iNkosi yambuyisela uPawulu esifubeni sayo nasezandleni zakhe ezinkulu. Futhi ngemuva kwalokho kwafika induduzo edingekayo kuye yokuthi akusiwo amandla namakhono ethu agcina umsebenzi kaNkulunkulu uqhubeka lapha emhlabeni. UNkulunkulu nguye osebenza ngathi nangaphakathi kwethu.

UPawulu uqala lapho uhambo olude kusukela ekulandiseni kuze kufike ku 7:5 lapho exoxa ngezici eziningi ngenkonzo yeNkosi yokunqoba naphezu kobuthakathaka bakhe, nokho yinkosi ehlala

isiholela odwendweni lokunqoba. Konke lokhu esikwenza ngenhliziyo elungile iyakwazi ukukuphendula kube yisibusiso. Zonke izinjongo zikasathane zobuqili, uNkulunkulu uziguqule zaba yisibusiso, wambula ngazo inkazimulo nomusa wakhe.

Abanye bathi uPawulu kulengxenyana wayekhuluma sakudweba isithombe sokunqoba kwamaRoma, ababegibela amahhashi emadolobheni abo bebuya empini phambi kwabantu ababesuka bebabongela bethunqisa nempepho yabo emva kokunqoba sebebhiyoza, behla emgaqweni omkhulukazi behola labo ababuye nabo njengezigqila ngenkathi benqoba impi.

“Nobonakalisa ngathi iphunga lokwazi kwakhe ezindaweni zonke” – Kungasekho ukukhala nalokhu obekukhathaza phambilini. Kungasekho mcabango wokwahluleka komuntu. Manje lapha sekungubukhulu benkosi Kanye nokufuna ukuba yingxenywe yohlelo lwakhe. Ngenqola engabantu bakhe, uNkulunkulu uyakwazi ukuzibonakalisa kubantu bomhlaba, kungesikho lapha nalaphaya kepha *“ezindaweni zonke”*. Kukhona ukumemezelwa kukaNkulunkulu okusemhlabeni wonke esingakuboni. Njalo, ezindaweni zonke, uNkulunkulu uqinisekisa ubufakazi beqiniso lakhe

*2:15 ngokuba siyiphunga elimnandi likaKristu
kuNkulunkulu kubo abasindiswayo nakubo
abalahlwayo,*

elingatholwa umphufumulo ofisa ukulazi.

Ivesi 15-16 – “*Ngokuba siyiphunga elimnandi likaKristu*” – Uyalizwa? Ubaba uyathokoza kwakubonayo ngoKristu kubantwana bakhe, ukulunga kwakhe okumbethwe yimiphefumulo esindisiwe, Kanye nemvelo yokulunga eqala ukubenyezela noma ukubonakala ezimpilweni zabazalwane. Kunokuba ubaba osezulwini angathokozi ngathi elindele ukusijezisa, buka lapha ukumamatheka kuka baba ngokuba sinemvelo yendodana yakhe. Njengephunga elimnandi lendodana yakhe liphuma ekungcoleni komhlaba. Nasekuboleni kwawo.

“*Kubo abasindiswayo, nakubo abalahlwayo*” – Futhi, Umthelela kaNkulunkulu kwimvelo ngenxa yabantwana bakhe, kuzo zonke izindawo, kuzona zombili izinhlobo zabantu emhlabeni, abasindisiwe nabalahlwayo. Abasindisiwe bathokoza kuKristu, okungubufakazi kwamanye amakholwa. Komunye nomunye “siyiphunga lempilo”, isikhumbuzo esiqhubekayo sempilo echichimayo kuKristu siselapha emhlabeni, isiholela ekuhlaleni nenkosi

*2:16 kulaba siyiphunga lokufa kube ngukufa, kodwa
kulabo siyiphunga lokuphila kube ngukuphila.
Ngubani ongangalokho na?*

okuphakade lapho kuyophela noma kukhawuke ukusebenza empilweni. Ukuhlanganyela kwethu lapha kuveza ukuhlanganyela esiyoba nabo Kanye naye. Ngakolunye uhlangothi, abalahlekile basuselwa ngakolunye uhlangothi yiphunga likaKristu. Kungaba liyabadedisa kuleliphunga elimnandi, kusukela ekutheni imbewu enhle “eyivangeli likaKristu” lihlanguana nomhlabathi ovundile (KumaHeberu 4:2). Akusikho ukuthi umyalezo siwuletha kahle kanjani. Okusemqoka ngukuthi umhlabathi uwela emhlabathini onjani enhlizweni yozwayo. Ngokuba kwabalahlwayo ulwazi lukaKristu liyisikhumbuzo sempilo engukufa khona lapha emhlabeni, eholela ekufeni kwaphakade “*basuke phambi kobuso benkosi naphambi kwenkazimulo yamandla akhe*” (KwabaseThesalonika 1:9).

“Ngubani ongangalokho na?” – Yimaphi amandla omuntu angaqala ngisho nokufeza lokhu uNkulunkulu asematasa ukukufeza emhlabeni wonke ngabangcwele bakhe? Singacabanga kanjani ukuthi konke noma yikuphi ngempela kuncike emizamweni yethu? Simane silandela esitimeleni

*2:17 Ngokuba asinjengabaningi abonakalisa izwi
likaNkulunkulu ngenxa yenzuzo, kodwa
njengabaqotho, njengabavela kuNkulunkulu
sikhuluma phambi kukaNkulunkulu sikuKristu.*

sokunqoba kukaNkulunkulu, uNkulunkulu ngoKristu uyimpepho yobuNkulunkulu, umthombo wangempela wephunga elimnandi, kuyilapho thina singabashisi bempepho. Ekushisweni kwezimpilo zethu, ekufeni kwethu kithi ngenxa yoMsindisi wethu, yimpepho emnandi kaKristu ephuma kithi. Futhi impepho ikhipha iphunga layo kuphela lapho, kungathi kungukusondela ekuzimeleni obese kuletha ukukhathazeka enhlizweni kushiswa. Ungadeleli ukhulupheka ukushiswa ngezinhulupheko empilweni yomzalwane. Osizini lukaPawulu ngeKorinte uthando kwakhe olufana nolukaKristu lwaboniswa.

Ivesi 17 – “*Ngokuba asinjengabaningi abonakalisa izwi likaNkulunkulu*” – lokhu ngokusobala kwakuyicala elibekwa uPawulu eKorinte. Futhi injongo yakhe enkulu ngokubhala lencwadi kwakungukuzivikela emagameni futhi abonise ukuthi obani ababengabakhohlisi beqiniso. Kodwa umuntu udinga kuphela ukusebenza inkohliso noma izindlela ezingabazekayo enkonzweni kaNkulunkulu lapho ethwala isisindo semiphumela emahlombe akhe, lapho enomuzwa wokuthi

kufanele enze izinto zonke. Kodwa lapho siqonda ukuntula kwethu nokuthi uNkulunkulu ngempela usebenza umsebenzi wakhe ophелеle ethumela iphunga elimnandi likaKristu ngathi, kungakhathalekisi ukuthi yini esobala esizungezile, noma kungathi siyazuza noma siyalahlekelwa, yonke eminye imizamo esicindezelayo iyanyamalala. Yisiphi isidingo samaqhinga lapho umuntu elandela umkhondo wokunqoba?

Nokho uPawulu ubonisa esitatimendeni sakhe lapha ukuthi kukhona “abaningi” “abonakalisa izwi likaNkulunkulu” abaphakamisa njengalabo bafundisi bamanga abamelana naye eKorinte Kanye nesazi-mthetho esisebenza eGalathiya. Yiqiniso elama kulelibandla. Kuze kube namuhla kukhona “njengabaningi abonakalisa izwi likaNkulunkulu”, abesilisa nabesifazane ababonakala beqhakaza ngobuqotho obungcwele, nokho eqinisweni abaphambuka ekubeni lula “kwevangeli likaKristu”. Abantu ababonakala benezwi eliphilileyo, kepha ababonwa lokho abayikho yizimvu zeqiniso ezilizwayo futhi zilandele izwi likaMelusi (NgokukaJohane 10:3-4, 27).

“kodwa njengabaqotho, njengabavela kuNkulunkulu”
– ngokuphambene namanga, uPawulu nabo bonke ayesebenza nabo babephuma “ngobuqotho” ngenxa

yokuthi bavela “kuNkulunkulu” ngempela ngenxa yokuthi babethole isiphephelo ngempela “kuKristu” nangenxa yokuthi bakwenza futhi bakusho konke ”phambi kukaNkulunkulu”. Konke ngaphambili, konke obala, konke kuyiqiniso, akufihli lutho. Noma kungase kube ngokufanayo njengoba sisiza ukuletha “iphunga elimnandi likaKristu” emhlabeni wethu.

*“Kungesikho ukuthi singaba-namandla
ngokwethu okucabanga
ngotho ukuthi luvela kithi, kodwa
Amandla ethu avela kuNkulunkulu”*

(2 KwabaseKorinte 3:5)

Ikilasi 5 – 2 KwabaseKorinte 3

3:1 Sesiqala futhi ukuzincoma na? Kumbe siyadinga yini njengabanye izincwadi zokuzincoma eziza kini noma ezivela kini na?

Umphostoli uPawulu ushiye ukulandisa ngokuhamba kwakhe ukuze agxile esimweni senkonzo yakhe. Njengoba sizobona esahlukweni sakhe sesi-3, ubufakazi bobuqiniso bakhe babukulabo ayebaholele kuKristu (Ivesi 1-3) ukwanela nokuqokwa kwakhe kwakungokweNkosi (Ivesi 4-6) futhi umlayezo wakhe wevangeli lesivumelwano esisha uwudlula kude owesivumelwano esidala sikaMose (ivesi 7-18).

3:1-6 – Isigxivizo segunya nokwanele

Ivesi 1 – “*Sesiqala futhi ukuzincoma na?*” – UPawulu ubegcine ekupheleni kwesahluko ses-2 ekhuluma ngokunqoba “njalo” ababenakho (thina) kuKristu, Kanye nesimemezelo sikaKristu sokuthi izimpilo zabo (zethu) zazibonisa “kuzo zonke izindawo”, njengokungathi kumnandi, iphunga elimnanandi eligcwele ubuqotho babo “emehlweni kaNkulunkulu”. Ngokuzitusa kubo njengothembekile eNkosini Kanye nonkonzo yakhe

*3:2 Nina niyincwadi yethu elotshwe ezinhliziyweni zethu,
eyaziwa ifundwa ngabantu bonke,*

yeqiniso uPawulu manje hleze wayekhumbula abathile ababemsikisela njengomuntu ozithuthukisayo, abanye ababengamubheki ngampela “njengenyanga yokwakha, ehlakaniphile” ayezisho ngaye ngokuloba ngokwakhe encwadini yakhe yangaphambili (1 KwabaseKorinte 3:10).

“Kumbe siyadinga yini njengabanye izincwadi zokusincoma” – ngokusobala kwakungumkhuba nangaleso sikhathi ukuphatha iziqu zemimbhalo eqinisekisayo, noma iziqu ezisuka kumadoda ziya kwamanye amadoda ukuveza ukufaneleka kwalowo ophathisiwe. Nakuba uPawulu wayeyindoda efanelekayo ngokombono womuntu eqeqeshwe ngabadumile uGamaliyeli, nokho zonke “izimfanelo” zomuntu ezinjalo, zibaluleke kakhulu emhlabeni nasebandleni esikhathini sethu, uPawulu wayebhekwa njenge “zibi” eziningi. Iphuzu lakhe lapha futhi ngukuthi izitifiketi zamadoda azilutho uma ziqhathaniswa nokutusa komoya esithelweni sangempela esilotshwe ezimpilweni zabantu. Yisipho sikaNkulunkulu esibalulekile, hhayi esomuntu.

Ivesi 2 – *“Nina niyincwadi yethu”* – akukho okunye okwakudingeka ngaphandle komsebenzi osobala

*3:3 nibonakala ukuthi niyincwadi kaKristu eyenziwe
ngokukhonza kwethu, ilotshiwe kungengoyinki*
kodwa ngoMoya kaNkulunkulu ophilayo, kungabi
sezibhebheni zamatshe kodwa ezibhebheni
eziyizinhliziyi zenyama.*

kaNkulunkulu ngoPawulu ezimpilweni zalawo makholwa. Ayikho into efaneleka okwedlula umsebenzi kaMoya ngomuntu, noma uphawu lesipho kumuntu. Lokhu kufanelwa kwakungeyona into uPawulu ayeyiphethe ngesandla sakhe noma ayeyifake odongeni lwakhe kodwa yinto ethile nje. Ingubudlelwane basemndenini, obuthungelekayo ezweni bande, kudonse noma kusondeze abanye “baphume emlilweni” bahlanganyele namakholwa bahlale nabazalwane.

“Eyaziwa ifundwa ngabantu bonke” – ubuqiniso bakaKristu kufanele bubonakale kithi, futhi empeleni bubonakala kuwo wonke amakholwa eqiniso (2:14). “Ngokuba bayakukwazi ukuthi ningabafundi bami, uma nithandana” (NgokukaJohane 13:35). Loluhlobo lweziqulokubonakala okukhulu kakhulu kunezitifiketi neminingwane enikezwa amadoda Phakathi kwawo.

Ivesi 3 – *“Nibonakala ukuthi niyincwadi kaKristu”* – kwakusobala ukuthi amakholwa alapha eKorinte

ayeyincwadi kaKristu, umsebenzi wokuloba kwakhe. Ngoba yena ngokwakhe wayegunyaze umsebenzi wokuhlenga Phakathi kwabo, kusukela ekulungiselelweni kwakhe ekufeni nasekuvukeni kukaKristu kuze kube sekwandiseni kubo esifundeni sase-Akhaya.

“Ngokukhonza kwethu” – UPawulu wayevame ukukhonzwa noma ukusizwa emibhalweni yakhe ngumbhali noma unobhala owayebhala amazwi njengoba uPawulu wayewasho. Kanjalo uPawulu nayesebenza nabo babengonobhala bakaKristu lapha eKorinte. Njengoba benza umsebenzi wangempela wezinyawo ngokwenjongo yomusa weNkosi, bebhala umsebenzi ongenakuqhathaniswa wensindiso ezimpilweni zalabo ababelalele lapho.

“Zilotshiwe kungengoyinki” – lapho unobhala kaPawulu abhala khona ngosiba noyinki, onobhala bakaKristu ngezwi nangoMoya. Futhi lapho umsebenzi waphakade ungase uqoshwe esibhebheni setshe ngalolo suku, imisebenzi kaKristu yaphakade iqoshwe ezinhlizweni zalabo abathola insindiso yaphakade ngokukholwa kuye. Futhi nakuba umsebenzi ka Kristu wokuhlenga ulotshiwe enhlizweni, ekujuleni komphefumulo womuntu, nokho uyabonakala futhi ufundeka kubo ababukele.

*3:4 Kepha sinethemba elinjalo ngoKristu kuNkulunkulu,
3:5 kungesikho ukuthi singaba namandla ngokwethu
okucabanga ngotho ukuthi luvela kithi, kodwa
amandla ethu avela kuNkulunkulu,*

Lomehluko Phakathi kwezibhebhe zamatshe nenyama uyothwala imicabango kaPawulu ehlukhanise Phakathi kwesivumelwano esidala nesisha njengoba kwaphrofethwa ezingxenyeni ezinjengasencwadini kaJeremiya 33 kanye no Hezekeli 11 kanye no 36.

Ivesi 4-5 – “*Kungesikho ukuthi singaba namandla ngokwethu*” – UPawulu ubuyela lapho eqale khona lesi sahluko. Nakuba ayekhonza ngokuzethemba okukhulu wayeqikekela ukuthi angasho noma yiliphi ikhono kuye. Wayengumabhalane kuphela ebhala amazwi eNkosi empilweni yabanye. Wayemane engumzila odlulisela ukugeleza komusa kukaNkulunkulu ebantwini abalahlekileyo. Noma yikuphi ukuqiniseka kuNkulunkulu kungatholwa ngoKristu kuphela noma yikuphi ukwanela noma ikhono emsebenzini kungaba okukaNkulunkulu kuphela noma okuvela kuNkulunkulu eyedwa hhayi kuye. Futhi, kwakungekho ukuzidla kuPawulu njengoba kungenzeka abanye babesikisele. Wayesebenza kuphela “ngobungcwele nangobuqotho bukaNkulunkulu” nango “musa kaNkulunkulu”

*3:6 oyena futhi osenzela amandla okuba yizikhonzi
zesivumelwano esisha, singesiso esegama kodwa
esikaMoya; ngokuba igama liyabulala, kodwa uMoya
uyaphilisa.*

(1:12).

Ivesi 6 – “*Oyena futhi osenzela amandla okuba yizikhonzi zesivumelwano esisha*” – futhi nguNkulunkulu owamisa uPawulu nayesebenza nabo. Wabenza bakwazi ukwenza umsebenzi ababewunikiwe. Kungabi njengamakhosi kodwa njengezikhonzi, njengezinceku zethestamente Elisha noma isivumelwano. Ngakho baba yizinceku ezinekhono, ezenziwe nguNkulunkulu ngokwakhe. Empeleni babekwazi ababekwenza nabakushoyo, babemazi ababemkhonza. Ngakho uPawulu waqinisekisa ukuthi wayengenalo nhlobo ikhono kuye lomsebenzi wevangeli nokho wayenawo wonke amandla kaNkulunkulu ngenkonzo yevangeli.

“*Singesiso esegama kodwa esikaMoya*” – lelivesi eliphakathi nendawo, lisuka ekwaneleni kukaPawulu kuNkulunkulu ngomsebenzi namazwi akhe kuya esimweni somlayezo kaPawulu. Lapho ekhuluma ngencwadi ubhekisela esivumelwaneni esidala somthetho kaMose.lokhu ngokuphambene nesivumelwano esisha nomyalezo waso wevangeli

futhi ikakhulukazi sigxila kuMoya Ongcwele. Kungumahluko owodwa obalulekile wesici kule nkathi entsha, isikhathi sebandla uma kuqhathaniswa nenkathi endala ngaphansi komthetho, ukuthi uMoya kaNkulunkulu manje usufikile ukuba uhlale kumakholwa. Lokhu kwaqala ngamakholwa angamaJuda ngosuku lwePhentekoste, kwase kudlulela kuzo zonke izinhlanga ngokulandisa kwencwadi yezenzo. Kanjalo kulesi sikhathi wonke umntwana kaNkulunkulu weqiniso usebhabhadisiwe ngoMoya, futhi lokho kuze kube phakade. Kuyisici esimangalisayo sesivumelwano esisha ukuthi izimiso zomthetho manje sezilotshiwe enhlizweni ngokuba khona kukaMoya Ongcwele ngaphakathi.

“Ngokuba igama liyabulala, kodwa uMoya uyaphilisa” – enkathini endala kwakunomthetho wangaphandle kuphela okwakufanele uphilwe, uma kungenjalo, ukulahlwa. Incwadi yomthetho yayingabulala kuphela, ngoba umthetho wawunganikezi amandla okuthi ubuthakathaka benyama yomuntu buphile. Kodwa manje sinevangeli elinikeza *“ukuhlanzwa kwesizukulwane”* kubo bonke abakholwa kuMsindisi obethelwe wavuka. Okudala kungasazisa kuphela ngokwehluleka kwethu nokulahlwa okufanele, kusiqinisekisa njengabafanele ukufa okusha

*3:7 Kepha uma inkonzo yokufa, enamagama aqoshiwe
ematsheni, yafika inenkazimulo, ngangokuba
abantwana bakwa-Israyeli babengenakubuka ubuso
bukaMose ngenxa yenkazimulo yobuso bakhe
eyayingephelayo,*

kunikeza ukunqoba phezu kokufa nokuphila okuphakade kuJesu Kristu. “Ngokuba laba bayizivumelwano ezimbili, esinye ngesasentabeni yaseSinayi, esizalela ubugqila”. Esinye, “ningabantwana besithembiso... owazalwa ngoMoya...abantwana...singabokukhululekileyo” (KwabaseGalathiya 4:24-31).

13:7-1 – Qhathanisa izivumelwano

UPawulu ugijimisa umbuzo walezi zivumelwano ezimbili, esidala nesisha, ukhombisa kokubili ukuqgama nokuqhubeka kwesimo esisha nesidala.

Ivesi 7 – “*kepha uma inkonzo yokufa, enamagama aqoshiwe ematsheni, yafika inenkazimulo*” – akunakungabaza lapha kubhekiswe esivumelwaneni esidala somthetho kaMose, ikakhulukazi imithetho eyishumi uJehova ayinika uMose” ezibhebheni ezimbili zobufakazi, izibhebhe zamatshe, zilotshiwe ngomunwe kaNkulunkulu”. Lokhu uPawulu wakubiza ngokuthi yisimiso sokufa, ngoba umthetho wawungabulala kuphela. Kwakuyindlela yokuphila

kuphela “owenza lokho” (kwabaseGalathiya 3:12; uLevitikusi 18:5). Nokho into eyodwa inkathi endala eyagunyaza ngaphezu kwakho konke lokhu ngukuthi akukho muntu owayengenza umthetho ngokuphelele, ngaphandle kwendodana kaNkulunkulu engenasono. Nakuba lokhu kuyiqiniso. UPawulu ufuna siqaphele ukuthi umthetho kaNkulunkulu “wawunomusa” futhi muhle. Kwakuyinqola yokufa kuphela ngesono nobuthakathaka bomuntu. Bheka kwincwadi yabaseRoma 7 lapho umthetho ubizwa ngokuthi ungcewele, ulungile, muhle futhi ungokomoya.

“Ngokuba abantwana bakwaIsrayeli babengenakubuka ubuso buka Mose” – uPawulu lapha ubhekisela ekunikezweni komthetho okwesibili, ngemuva kokuba izibhebhe zamatshe ziphulwe. Lapho uMose ehla phambi kukaJehova entabeni, ubuso bakhe bakhazimula ngokukhazimulayo. Kungangokuthi abantu abakwazanga ukumbuka ebusweni bakhe, kwadingeka isimbozo. Leso sigameko sasiyisifundo esinikezwe yiNkosi ukukhombisa amaqiniso amabili abalulekile;

- Isimo esikhazimulayo saleso sivumelwano sokuqala uMose asemukela entabeni.
- Isimo esidlulayo saleso sivumelwano

3:8 *pho, inkonzo kaMoya ayiyikuba nenkazimulo kakhulu kunayo na?*
3:9 *Ngokuba uma inkonzo yokulahlwa ibinenkazimulo, ikakhulu inkonzo yokulunga inenkazimulo enkulu kakhulu.*

sokuqala.

Akusikho nje kuphela ukukhanya kobuso bukaMose okuveziwe lapha evesini lesi-7 kodwa nokwedlula noma ukufiphala kwaleyonkazimulo (“*ukugcina kwalokho obekuzakuphela*”) kukhonjisiwe futhi ikakhulukazi evesini le-13.

Ivesi 8-9 – “*Pho, inkonzo kaMoya ayiyikuba nenkazimulo kakhulukunayo na?*” – “Kunaloko” kepha uqukethe umqondo “wobukhulu”. Uma uhlelo lukaNkulunkulu lokufa lwalukhazimula kangaka, kangakanani ukuletha kwakhe umoya, kufanele kube kukhazimula kakhulu kangakanani. Iphuzu lingukuthi inkazimulo echichima kakhulu yesivumelwano Esisha, esilotshwe enhlizweni ngoMoya Ongcwele ohlala khona iletha inkululeko, idlula kude isivumelwano esidala esilotshwe ematsheni futhi ifaka abantu ebugqilini. Ngenkathi umthetho ubizwa futhi ngendlela yokuletha ukulahlwa ngenxa yokuthi ukwazi ukuholela umuntu ekuhlalweni ngenxa yokuthi akakwazi

*3:10 Ngokuba nalokho okwakhazimuliswayo
kwakungenankazimulo, uma kulinganiswa
nenkazimulo lena edluleleyo.*

ukumelana nezinga lawo (UDuteronomi 27:26). Isivumelwano Esisha sibizwa ngendlela yokuletha ukulunga, ngokuba ukulunga kukaKristu sekunikwa mahhala kubo bonke abakholwayo. “Ngisho ukulunga kukaNkulunkulu ngokukholwa nguJesu Kristu kubo bonke abakholwayo” (KwabaseRoma 3:22).

Ivesi 10 – inkulumo yalelivesi ifana nokuthi “lokho obekukhazimula bekungeyona inkazimulo kulokhu kuphela, ngenxa yenkazimulo echichima kakhulu”. Nakuba amakhandlela amaningana angase alethe ukukhanya okukhazimulayo ekamelweni elimunyama, kodwa ukukhaya kwawo kuyalahleka lapho sekukhanyisa izibani zendlu. Nakuba inkazimulo yenyanga iyinto ephawulekayo ebumnyameni bobusuku, nokho iboniswa ngokukhazimula okuncane ngokuphuma kwelanga. Nakuba owesilisa angase abe ngumpetha echibini elincane lomncintiswano wangakubo, nokho enkundleni yezwe lonke angase atholakale ethule kancane. Akukhona ukuthi umthetho usufakazelwe ukuthi awunamsebenzi, kuphela ukuthi yonke inkazimulo iyafiphala phambi kwenkazimulo

*3:11 Ngokuba uma lokho obekuzakuphela kwaba
nenkazimulo, ikakhulu okumiyo njalo kunenkazimulo.
3:12 Ngakho-ke, lokhu sinethemba elinjalo, sinesibindi
sonke,*

eyedlula zonke ekaJesu Kristu!

Ivesi 11 - “*Ngokuba uma lokho obekuzakuphelela kwaba nenkazimulo*”- manje isifaniso sokuqina esiqinile sezivumelwano ezimbili. Lapho okudala “bekuzakuphela” futhi kwabe sekufiphala kusukela ekuqaleni, okusha “okumiyo”, ngokuba ku“ngamandla okuphila okungabhubhiyo” (kumaheberu 7:16).

3:12-18 – Ezimboziwe nezingambozwanga

Ivesi 12 – “*Ngakho-ke, lokhu Sinethemba elinjalo*” – UPawulu wayekwazi ukumemezela umyalezo wakhe wevangeli ngomhlangano oqinisekisiwe onjalo ngoba ithemba alibethelwanga kunoma iyiphi inkazimulo efiphalayo, kodwa kuleso siqongo esikhazimulayo nesingunaphakade “sokukhanya kweqiniso” lokho kukhazimula “ukukhanya komhlaba” phambi kwakho konke ukubenyezela kwenkazimulo yangaphambili kufiphele uma kuqhathaniswa. Ithemba lika Pawulu elidlulele lalikumuntu uJesu Kristu, njengempendulo enkulu kuso isivumelwano

*3:13 asenzi njengoMose owamboza ubuso bakhe
ngendwangu, ukuze abantwana bakwa-Israyeli
bangakubuki ukugcina kwalokho obekuzakuphela.*

esidala, nakho konke okuhunyushwayo nophawu nokubekezela kwaso.

Kukhona isiphakamiso esisobala lapha sokuguqulwa isimo kukaKristu kwenye intaba, lapho kungekona nje kuphela “ubuso bakhe bakhanya njengelanga”, kodwa “izingubo zakhe zaba mhlophe njengokukhanya” (ngokukamathewu 17:1-2). Lapho futhi ubunjalo obudlulele bokukhazimula kukaKristu buphakanyisiwe, noMose inceku yakhe lapho.

Ivesi 13 – “Asenzi njengoMose” – manje sithola isici esithakazelisayo esadalulwa ekulandiseni kuka-Eksodusi. Kwakukhona isizathu sesibili esenza uMose abeke leso simbozo ebusweni bakhe obukhazimulayo. Yebo okwakukhathaza ngaleso sikhathi ngukuthi ubuso bakhe babukhanya kangangokuthi abantu babengakwazi ngisho nokumbheka futhi babesaba ngempela (Exodusi 34:30). Kodwa wayengafuni abantu babone ukuthi inkazimulo eyayimele inkazimulo yomthetho yayifiphala kusukela ekuqaleni komthetho, umthetho wawungumfanekiso walokho okungcono

*3:14 Kodwa ingqondo yabo yaba lukhuni. Ngokuba kuze
kuba sosukwini lwanamuhla, nxa kufundwa
isivumelwano esidala, leyo ndwangu isahlezi
ingambuliwe, ngokuba iyapheliswa kuKristu;*

okwakuzofika ngendondana kaNkulunkulu nomsindisi womuntu. Kubukeka sengathi uMose wayengafuni abantu babone “ukugcina kwalokho obekuzakuphela”. Wenza njengalokhu abantu besenza nanamuhla, befuna ukubambelela ekuvikelekeni kwendlela yokuziphatha. Kukhona ukunethezeka okuthile abanye abakuthola kukhonkolo kanye nezibikezelo ezinikezwe ngaphansi kohlelo lomthetho. Futhi abantu baqala ukuziqhenya okufanayo, ulwazi lohlelo olunjena ngokunganaki kanye nokugcina loluhlelo ngokucophelela kunabanye. UMose mhlawumbe kufanele ngabe wayevuleke kakhulu noma evuleke ubuso kusukela ekuqaleni mayelana nobuso bakhe obufiphalayo Kanye nencazeloyako enkazimulweni ephelayo yomthetho. Ngalendlela abantu bakhe babengase bazilungiselele kangcono ukumqonda uKristu lapho evela, esikhundleni sokubambelela emthethweni njengabanye benza ezikhathini zasendulo.

Ivesi 14-15 – “*leyondwangu isahlezi ingambuliwe*” – njengalokhu uMose wayefuna ukufihla isimo

*3:15 yebo, kuze kube namuhla, nxa kufundwa uMose,
indwangu isayimbozile inhliziyo yabo;*

somthetho esifiphalayo ngalezo zinsuku zakuqala, kanjalo neveyili elifanayo lihlala phezu kokufundwa komthetho. Kunjengokungathi iveyili lisamboze ubuso bukaMose, lisavimbela abantu bakhe ekuboneni nasekuqondeni ukuthi kusukela ekuqaleni leso sivumelwano esidala sasizoba “obekuzakuphela”. Umhlengi okunguyena kanye ukugcwaliseka futhi iphuzu eligxilile kukho konke, yena oyiphasika, ukukhululwa ngokuchithwa kwegazi lakhe elinqabileyo, yena oyizwe lesethembiso lokuphumula kubo bonke abangena ngokukholwa; yena oyimvu, ethwala izono zabantu bakhe. UPawulu usebenzisa isenzo zikaMose ngomqondo ongokomfanekiso, njengokungathi ukufihla kwakhe inkazimulo ebunayo ekuqaleni kwabeka abantu bakhe ohambweni lokucasha noma lokuphuphuthekisa noma lokwenza izingqondo zabo zibe lukhuni kunoma yimuphi umcabango wendlela yakudala eke yashabalala esikhundleni sokuvelela. Noma ukwehluleka ukungasebenzisi noma ukushintshwa okuthile okungcono noma okukhanyayo. Khumbula ukuthi incwadi yamaHebheru ilisebenzisa kanjani igama elithi “ngcono” izikhathi eziyishumi nambili ekuchazeni

ukuthi uJesu uyini nokuthi wehlise umthetho. Njengokungathi abantu bamaJuda, Kanye nabezomthetho abangamaKristu abanabo, abazi ukuthi ngemuva kwesimbozo inkazimulo isihambile.

Ngicela uqonde ukuthi igama elithi “isihenqo” livela okwesibili evesini le-14 kwisihumusho i-(KJV), futhi lokhu ukuhumusha okunezeleliwe. Inkulumo yezwi nezwi evela kwelesiGrekhi ifundeka kanje, “ngokuba kuze kube namuhla isimbozo esifanayo lapho kufundwa isivumelwano esidala singasuswanga, ukuthi siyaphela kuKristu”. Yini elethwa ekupheleni kuKristu? Bekungeke yini kubonakale kusobala ukuthi uPawulu ubhekise esivumelwaneni esidala sebinzana elandulelayo, lokho okuxoxwa ngakho endabeni, leso sivumelwano esibunayo esibonakala ebusweni bukaMose obufiphalayo? Kusetshezisiwe igama elifanayo kuye, okusho ukuthi “ebekuzakuphela” noma “esezifike ekupheleni” njengalokhu lisetshenzisiwe kuvesi 7, 11, 13. Igama elihlukile lisetshenziswe evesini le-16 lendwangu, ngokuthi indwangu isekhona ekufundweni kweThestamente elidala, ngakho-ke abalandeli bakaMose abakwazi. Bona ukuthi amandla esivumelwano esidala esefike esiphethweni ngokufika kukaKristu. Kanjalo basabamba ithunzi elifiphele lapho esefikile okhanyayo owenza isithunzi.

Ivesi 16 – “*kepha nxa iphendukela eNkosini*” – Lapho noma yimuphi umJuda ngamunye ephenduka ngobuqotho beqiniso eNkosini, njengoba nje u-Abrahama akholwa kuNkulunkulu futhi kwabalelwa kuye ukuthi kungukulunga, lowo mphefumulo uyasindiswa ngokukholwa kuJesu, noma uyoholwa nguMoya kaNkulunkulu ekukholweni okunjalo kulowo msindisi wabantu kuphela. Futhi ngaso lesa sikhathi lapho indwangu ephuphuthekisayo iyasuswa kulowomphefumulo okholwayo, njengoba nje incazelo yeqiniso nokusebenza komthetho omdala kwavulelwa uPawulu ngokuphenduka kwakhe. Ngobumpumputhe bakhe bususiwe, wabona ukuthi konke kukhomba futhi kugcwaliseka kanjani kuJesu Kristu. Futhi kusukela ngaleso sikhathi uKristu wayeyingqikithi yakhe yonke. Ngokukholwa wonke umphefumulo okholwayo uyaguqulwa ngokomoya usuke emnyombweni. Ngisho nanjengoba uNebhukhadneza washintshwa wabuyiselwa esithunzini ngesikhathi ephakamisa amehlo akhe ukuze abheke ngempela futhi akholwe kuNkulunkulu weqiniso ophilayo (uDaniyeli 4).

*3:17 INkosi inguye uMoya; kepha lapho uMoya weNkosi
ekhona, kukhona inkululeko.*

Noma kunjalo kuyoba njalo ngensali emele isizwe sonke sakwa-Israyeli ekubuyeni kukaKristu, lapho bona njengabantu okungenani bezokwazi “bambheke abamgwazileyo, bamlilele njengokulilela ozelwe yedwa” (UZakariya). Kuleso sikhathi esizayo “indwangu iyasuswa” futhi ekugcineni bayakuqonda lokho ibandla eselivele likuqonda.

Ngevesi 1e-17 uPawulu manje ubonakala ehamba ngale kwenguquko yokuqala okungatholakala kuwo wonke umphefumulo okholwa kuJesu Kristu, ekuguqukeni okuqhubekayo okukhona kuwo wonke amakholwa eqiniso kuJesu. Njengoba umsebenzi wensindiso yomphefumulo ungumsebenzi kaMoya, kanjalo nomsebenzi wokungcwelisa futhi, leyo nqubo yokuguqulelwa emfanekisweni Kanye nesimilo sikaKristu.

Ivesi 17 – “*INkosi inguye uMoya*” – uJesu nakho konke akunikezayo yilowo msebenzi kaMoya ophilisayo, ngokungafani nohlamvu oludala oluthi “obulalayo” Yena uqobo, “ngingukuvuka nokuphila” (NgokukaJohane 11: 25). Okugxilise kuye ngukuphatha kukaMoya nokulunga

*3:18 Kepha thina sonke esibuka ngobuso obambuliwe
inkazimulo yeNkosi njengasesibukweni siyaguqulwa,
sibe njengalowo mfanekiso ngokuya enkazimulweni,
njengalokhu kumi ngeNkosi enguMoya.*

kwesivumelwano esisha, okuphambene nokulethwa yisivumelwano esidala, nokufa nokulahlwa kuMose. Encwadini yakhe yokuqala uPawulu wamemezela ukuthi “u-Adamu wokugcina waba ngumphefumulo ophilayo” (1 KwabaseKorinte 15:45). Umsebenzi kaKristu wasemhlabeni kuyo yonke lenkathi ungukusebenza kwakhe, “umduzuzi” othunyelwe egameni lakhe (NgokukaJohane 14:16, 26). Ngesimangaliso sika ziqu zintathu, uJesu uqobo lwakhe ngandlela thize uza kithi ngokuza kukaMoya oNgcwele (NgokukaJohane 14:18). Futhi nomaphi noma nini lapho uMoya unikezwa inkululeko yokusebenza unikeza ukuphila nenkululeko ebumpumputheni nasebugqilini besono nomthetho (kwabeseRoma 7:4-6). KuKristu isono asisabusi phezu kwethu, “*ngokuba aniphansi komthetho, kepha niphansi komusa*” (KwabaseRoma 6:14).

Ivesi 18 – “*kepha thina sonke esibuka ngobuso obumbuliwe*” – kubantwana bakaw-Israyeli abaphuphuthekile, abalahla uKristu, uPawulu uphendukela “kithi sonke” esikuKristu. Indwangu isusiwe ekufundweni kwezwi likaNkulunkulu

ngokuphendulela izinhliziyi zethu enkosini ngokukholwa okulula kuMsindisi wethu. Ngobuso obuvulekile (obambuliwe) manje sesifunda incwadi evuliwe ngomsebenzi wokukhanyisa kaMoya ohlezi ngaphakathi. Efakwe ngaphakathi kwethu manje kusukela ngesikhathi sensindiso yethu, “umqondo” wokomoya ukuze sikwazi ukufunda umbhalo kaNkulunkulu waphakade. Ngokuchaza kukaMoya ukusebenza kwangaphakathi siyakwazi ukuqonda ngokugcwele “Inkazimulo yeNkosi” kukho konke ukumangaza kokuthi ungubani nokuthi yini aseyenzile, ayisebenzayo, nasazoyisebenza. Siyamangala, sijabule futhi siyavuselelwa. Siyakhuzwa futhi siyalwe. Ukuziqhenya kwethu kanye nenyama yethu kuhlakazekile phambi kwezwi eliphilayo elingena ngaphakathi njengoba silibuka njengesibuko (Jakobe 1:22-25).

Kabili encwadini ka-Eksodusi 34 sitshelwa ukuthi lapho uMose ebashiya abantu abanokusaba ukuba akhulume noJehova wasusa indwangu yakhe (ivesi 34:35). Ngaleyo ndlela wakwazi ukukhuluma noNkulunkulu “*njengalokhu umuntu ekhuluma nomhlobo wakhe*” (Eksodusi 33:11). Yikho okwabeka ukukhaya ebusweni bakhe ekuqaleni. Kanjalo egqolozele futhi ekhuluma neNkosi entabeni. Kanjalo okufanayo kuyatholakala “kithi sonke” esikuKristu. Nathi singasondela ngesibindi esihlalweni somusa

sikaNkulunkulu, ngokungafani nalabo abakhuleka kude (Eksodusi 33:8-10). KuKristu nathi singakhuluma nobaba wethu osezulwini “*ubuso no buso*” futhi ngokwenza kanjalo, thina njengoMose siyoguqulwa kancane kancane, sigqoke ukukhazimula “njengalowo mfanekiso” weNkosi uqobo phezu kwesimilo sethu nokuziphatha kwethu. Futhi, kungumsebenzi ofeziwe kithi “*njengalokhu kumi ngeNkosi enguMoya*”.

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Amaphuzu Okuzindla

Kungabe kungumcabango ongaqondakali ukuthi abanye bangakwazi ukubona umehluko kulowo okade enenhlanganyelo neNkosi futhi ogcine inhliziyi yakhe ilungile phambi kwakhe? Singalindela umphumela obambekayo, obonakalayo ekubukekeni kwethu, njengobuso bukaMose obukhazimulayo?

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Cabanga ngamazwi ka-George W. Clark- “ngesivumelwano kushiwo okuhlanganisiwe, okubophela abantu emgomeni ethize, emva kokufezeka okuthenjise nguNkulunkulu, ekugcwalisekeni kwezithembiso zikaNkulunkulu zensindiso yaphakade. Isivumelwano esidala

sasidinga ukulalela okuphelele nokuhambisana nomthetho; isivumelwano esisha sidinga ukukholwa kuKristu”.

Kungaba ukhona umuntu owayengasindiswa kwisivumelwano esidala ngalesisekelo? Esidala sasifuna ukulalela, sithembisa isibusiso sesikhashana. Isivumelwano esidala, futhi sithembisa isibusiso sesikhashana. Kwakungesiyo insindiso ephakade ngokulalela njengakwincwadi KwabaseRoma 4 icacisa.

Ikilasi 6 – 2 KwabaseKorinte 4:1-7

*4:1 Ngakho lokhu sinale nkonzo, njengokuba
sahawukelwa, asidangali,*

UPawulu uyaqhubeka kulesahluko ekukhanyeni kwengxoxo yakhe edlule ngenkazimulo efiphele yobuso bukaMose Kanye nesikhathi somthetho. Lokho kufiphala kwakungaziwa kubantu bakwa-Israyeli bebonke ngenxa yesihenqo esasisebusweni bakhe, futhi leyondwangu injengokungathi yayisendaweni ethile. Manje kulamavesi okuqala kwisahluko 4 uPawulu uqinisekisa ukuthi inkazimulo entsha ekhazimulayo yevangeli likaNkulunkulu likaKristu ayizange imbozwe nguye nayesebenza kanye nabo, kungaba nokuvilapha (ivesi 1) noma ukunganaki (ivesi 2) noma ukuzigqaja (ivesi 5). Lezi yizindlela zonke esingafihla ngazo ivangeli emhlabeni.

4:1-7 – inkazimulo eyambuliwe

Ivesi 1 – “*ngakho lokhu sinale nkonzo*” – ngenxa yesimo senkonzo (thina) ababeyamukele, inkazimulo enkulu kakhulu, eqhubekayo, uma iqhathaniswa neyakudala (3:8-11), nangenxa yamandla aguqulayo atholakala kumyalezo wevangeli Kanye nokusebenza

kukaMoya ngawo. (3:17-18) Nangenxa yokuthi kuJesu Kristu uPawulu Kanye nayesebenzisana nabo base bethole ithemba elinjalo nesihe esivela kuNkulunkulu nokukhululwa esonweni nasemthethweni, ngakho-ke kwakungekho ukuhosha izinyawo kubo noma ukuyeka ukumemezela isivumelwano esisha. Isikweletu uPawulu ayenaso kuNkulunkulu wesihe nokuqaphela okujulile isimangaliso salokho ababekuthwele yikho okwamgcina ukuba aqhubeke ehlabeni umkhosi ekugxileni kwakhe ngentshisekelo. Ukwazi lokhu esikuzuzile kuNkulunkulu kuhloswe ukuba kube nomthelela ofanayo nakithi. Uma sazi ngokweqiniso futhi sikhulwa yizinto ezivela enkosini, asidangali emsebenzini wayo. UmKristu odangele yilowo angakuqondi ngempela lokho anakho, ongakabambisisi noma ongalikhulwa iqiniso lenkazimulo. Bheka lapha ukuthi kwakungeyona kanjani indaba yokuthi wayengubani noma wayeyini uPawulu ngokwakhe. Konke kwakumayelana nokuthi “njengokuba sa” Kanye nokuthi “sahawukelwa”. UPawulu wayeqonda ukuthi wayemane nje engomunye owayethole umusa, kokubili ekusindisweni kwakhe nasekuqokweni kwakhe njengesikhozi esinekhono “sesivumelwano Esisha” (1 Thimothewu 3: 6; 1:12-16).

Ivesi 2 – *“kodwa sizilahlele izinto ezifihliwe zehlazo”* –

4:2 kodwa sizilahlile izinto ezifihliwe zehlazo, asihambi ngobuqili, asiliphambanisi izwi likaNkulunkulu, kepha ngokuveza obala iqiniso sizincoma kunembeza wabantu bonke phambi kukaNkulunkulu.

ngemuva kwegama “*zehlazo*” lapha kunombono othile wehlazo. Izinto ezifihliwe zehlazo uPawulu nayesebenza Kanye nabo ababezilahlile ngokusobala zihlobene nokusetshenziswa ngokungafanele kwamazwi kaNkulunkulu. Cishe wayebhekise kulabo bafundisi bamanga phakathi kwabo okungenzeka babesebenzisa izindlela zobuqili ukuze baphikelele ngokuthi isivumelwano esidala sasisaqhubeka.

“*Asihambi ngobuqili*” – abasebenzisanga amazwi okuhunga noma “amazwi okuhlakanipha ahungayo” ukuphakamisa iqiniso (1kwabaseKorinte 2:1-4). Babengasebenzisi izimpikwiswano ezinesibophezelo seqiniso, ezazingelinye ivangeli, ivangeli lamanga, leli elalitholakala kwinkazimulo endala efiphalayo yokugcina umthetho, kunobuhlakani bobuso bukaKristu. Ivangeli leqiniso lisiholela futhi ligcine ukugxila kwethu kulo, *kulowo osinika ukulunga kwakhe*, kunakithi nasekwenzeni kwethu.

“*Asiliphambanisi izwi likaNkulunkulu*” – igama ngemuva kuka “phambanisi” likhuluma

ikakhulukazi ngokuxuba izithako ezingalungile nezilungile. UPawulu nayesebenza Kanye nabo babengahlanganganisi nobuqili kunoma yimaphi amanga noma amasiko abantu nezwi elimsulwa leqiniso. Kwakungekho nkohliso kubo. Zazingekho ezinye izisusa ezicashile ngemuva kwalokho okwakubonakala. Futhi hlampe kukhona okukhombisayo lapha phakathi kwabo ababekhona, eqinisweni “abaphambanisa izwi likaNkulunkulu” inkulumo lapha iyafana naleyo eku 2:17, ngaphandle komqondo owengeziwe osegameni elisetshenzisiwe lapho wokufuna inzuzo yomuntu siqu ngokungcolisa iqiniso kangaka.

“Sizincoma kunembeza wabantu bonke phambi kukaNkulunkulu” – UPawulu wenza lokhu akwenza phambi kukaNkulunkulu (2:17), wazi kahle ukuthi wazi zonke izinto ezifihliwe. Futhi wayazi ukuthi isilinganiso sobuqotho bomuntu sivame ukuba sobala nakwabanye futhi (5: 11). UPawulu weza eqiniseka ukuthi uMoya kaNkulunkulu uyakwazi ukusebenza ngamandla phezu kukanembeza wabo bonke abazwayo, oqotho ngeqiniso eliqotho elilethwe ngenhliziyo eqotho.

Ivesi 3 – *“kepha uma ivangeli lethu lifihlakele”* – uPawulu ungokhuthela nothembekile ngevangeli, ukuze kungabikho abangezokuzwa ngeqiniso lokuthi uJesu uyasindisa. Waqonda iqiniso lokuthi wonke umphefumulo ongazange uthole inzuzo yevangeli likaKristu “udukile”; ukuthi zimbili kuphela izinhlobo zabantu emhlabeni, abasindisiwe nabadukileyo. Ngemuva kwaleli gama elithi “udukile” kunesenzo samanje, “ukubhubha”. Yigama elifanayo nelisetsheziwe encwadini 1 kwabaseKorinte 1:18, *“ngokuba izwi lesiphambano liwubuwula kwababhuhayo, [labo abadukileyo] kepha kithina esisindiswayo lingamandla kaNkulunkulu*. Bonke abangenaye umsindisi, ngisho namanje basendleleni eholela phansi ekubhujisweni kwaphakade. Bayabhuhba manje, bengakafiki kuleyo ndawo eyincithakalo yaphakade. Thina esiyaziyo iNkosi, sesamukele ivangeli likaKristu kube yinsindiso, sake sabakhona endaweni efanayo. Sibiqonda kahle kangakanani ubungozi esikhululwe kubo mathupha. Singaba kanjani-ke abasebenzisi bokugcina balowomlayezo owabonakala unga“-mandla kaNkulunkulu” kube yinsindiso kithi, singakuvumela ukuthi ivangeli lime kithi na? Ngokwenza lokho empeleni sisebenza umsebenzi ofanayo nendwangu ebusweni bukaMose nokufundwa komthetho wakhe, leyo ndwangu iphuphuthekisa amehlo uma amaJuda ephuma

*4:4 okukubona abangakhohwa unkulunkulu waleli zwe
uphuphuthekisile ingqondo yabo, ukuze kungasi kubo
ukukhanya kwevangeli lenkazimulo kaKristu
ongumfanekiso kaNkulunkulu.*

eqinisweni. Ngokungaqhubeki phambili nevangeli empeleni sizifake endleleni, simboze izinhliziyi zabalalekile ekukhanyeni okukhazimulayo kweqiniso, sibavimbile ukuba balibone.

Ivesi 4 – “*okukubona abangakhohwa uNkulunkulu walelizwe*” – lokhu kubhekisela kuSathane, omubi. Kwenye indawo ebhayibhelini ubizwa ngokuthi “umbusi walelizwe” (NgokukaJohane 12:31; 14:30) nokuthi, “ngokombusi walelizwe wamandla omkhathi” (kwabase-Efesu 2:2), ngaphezulu, “nababusi bezwe balobubumnyama” (kwabase-Efesu 6:12). USathane “ungunkulunkulu” ngokomqondo kuphela wokuthi yena (Kanye nebutho lakhe elibi) ungumenzi wesono oyimbangela yazo zonke izinkolelo ezingokwenkolo, esekela yonke inkolo yamanga noma izithixo noma onkulunkulu abakhuthazwa noma abakhonzwa kulo mhlaba, nazo zonke izinhlobo zobuqili zobuKristu bamanga.

“*Uphuphuthekisile ingqondo yabo*” – lokhu akusikho ukuphuphuthekiswa kwenyama.
Kungukuphuphuthekiswa okungokomoya

nangokwengqondo, ukuvimbela ukuqonda komuntu, ukuqina kwenhliziyo kuze kube seqophelweni lokungezwani neqiniso, okuholela ekwaleni okuqinile nokungasiboni isidingo sosizo, inkani. Kukhona ukufana o lapha nalabo abambozwe yindwangu ekufundeni umthetho kaMose (3:14). Abantu kufanele bahlale bekhumbula ingozi yezinhliziyi zabo eziphuphuthekiswa noma zibe lukhuni noma zibe mnyama ekuboneni okucacile kweqiniso. Wonke umhlaba ongasindisiwe ngisho mamanje uhamba “*ebuzeni bengqondo yabo, behlelwe emqondweni, behlukanisiwe nokuphila kukaNkulunkulu ngokungazi okukubo ngenxa yobulukhuni benhliziyo yabo*” (kwabase-Efesu 4:17-18). USathane uhlale ezimisele ukuvikela uluntu kunoma iyiphi inzuzo abangayithola kuNkulunkulu womusa, ubagcina beboshiwe etilongweni elimnyama uma bengazi lutho lokungalaleli. Futhi uyakwazi nokusebenzisa abantwana bakaNkulunkulu ukubaqinisa izinhliziyi, ekuvimbeni ivangeli ukuthi lingadluliswa ngabo, evala imilomo yabo ekwesabeni kwabo okuzidlayo, bengafuni ukubhekwa njengeziwula. Ukwazi ngisho ukusebenzisa amadoda amakhulu ngalendlela, njengokuba asebenzisa ubuso bukaMose ukufihlela u-Israyeli ukuthi leyankazimulo yayifiphala. Ngaleyo ndlela ebaphuphuthekisa ekuboneni nasekutholeni uMesiya wabo lapho efika. Futhi noNkulunkulu

siyamubona kulokhu kuphuphuthekisa, enikeza uSathane inkululeko yokwenza njalo uma abantu bekhombisa ukunqaba iqiniso lakhe (2 kwabaseThesalonika 2: 10-11).

“Ukuze kungasi kubo ukukhanya kwevangeli lenkazimulo kaKristu” – ngokuphambene nalabo ngaleso sikhathi ababegutshuzelwe ekuboneni ubuso bukaMose, besivumelwano esidala esasibona futhi singasakhazamuli, laba manje sebemboziwe ukuze bangaboni ubuso bukaJesu, besivumelwano esizayo esikhazimula ngempela kukho konke ukukhazimula. Njengoba uSathane hlampe wabe eseshukumisa uMose ukuba abeke leyo ndwangu endala phezu kokufundwa komthetho, kanjalo nje namanje ushukumisela amakholwa ukuba abeke enye indwangu phezu kokufundwa kwevangeli; isihengo sokungenzi lutho noma ukungathembeki noma ubudedengu (isibonelo). Noma yiluphi uhlobo lwendwangu angaluphatha. Inqobo nje uma abantu bevinjwa ekuboneni inkazimulo yeqiniso elambula wonke amanga.

“Ongumfanekiso kaNkulunkulu” – igama elifanayo ngemuva kwegama “umfanekiso” lisetshenzisiwe lapha kuKristu kwabaseKolose 1:15, *“yona engumfanekiso kaNkulunkulu ongenakubonwa”*. UJesu ungumfanekiso Kanye nesambulo

*4:5 Ngokuba asizishumayeli thina, kodwa sishumayela
uKristu Jesu eyiNkosi nokuthi siyizikhonzi zenu
ngenxa kaJesu.*

sikaNkulunkulu ncamashi. Ukumbona yena kungukubona uNkulunkulu esingamboni. Njengoba umbhali wencwadi yamaHebheru akuveza, uJesu ungu “kubenyezela kwenkazimulo yakhe, ufuze yena uqobo” (kumaHebheru 1:3). Ungukubenyezela kwenkazimulo kaBaba, ukubonakaliswa okuqondile kwengqikithi yakhe. Ngakho-ke uJesu wayengathi ngaye ngokokwakhe “ongibonile mina ubonile uBaba” (ngokukaJohane 14:9). UNkulunkulu akabonakali emehlweni ethu, njengalokhu esho uJohane, “akekho oke wamubona uBaba”. Uyaqhubeka ukuqinisekisa ukuthi “indodana ezelwe yodwa ...yiyona embonakalisile”. Indalo kaNkulunkulu ingasitshela okuningi ngoNkulunkulu ophilayo, yena yedwa uNkulunkulu weqiniso. Ngokuba bonke abantu kuthiwa “abanakho ukuzilandulela” ngokungakholwa (kwabaseRoma 1:20). Kodwa imvelo iyodwa angeke isivezele isithombe esiphelele ngoNkulunkulu. Kuphela kuJesu Krestu, ekuphileni (futhi ekubhalweni) kweZwi, uNkulunkulu ongabonwa ngokuba uvezwe ngokupheleleyo.

Ivesi 5 – “*Ngokuba asizishumayeli thina, kodwa*

4:6 Ngokuba uNkulunkulu owathi: “Akuvele ukukhanya ebumnyameni, kukhanye,” nguyena owakhanyisa ezinhliziyweni zethu ukuba kukhanye ukwazi inkazimulo kaNkulunkulu ebusweni bukaKristu.

sishumayela uKristu Jesu” – lapho kugxile khona intshumayelo kaPawulu kwakunguKristu, uKristu njalo (1 kwabaseKorinte 2:2);

- Ukuthi unguKristu, uMesiya.
- Ukuthi unguJesu, lowo osindisayo.
- Ukuthi uyiNkosi, ekugcineni uza kuqala ngaphezu kwakho konke okunye. (KwabaseRoma 14:9).

“Nokuthi sisizikhonzi zenu ngenxa kaJesu” – uPawulu akazange afike nokuziphakamisa yena, kodwa uMsindisi wakhe. Wayeyindoda eyenzelwe umusa. Wayeyisikhonzi esiphansi. Akusikho kuphela ukuthi wayeyisikhonzi seNkosi, kepha uthi “siyizikhonzi zenu”, isikhonzi sabantu. Akasoze azibeka ngaphansi kweNkosi kodwa ngaphezu kubantu, uzibeke phansi kwabantu Kanye neNkosi, njengo “mncinyane kunabo bonke abangcwele” (Kwabase-Efesu 3:8), kodwa enzelwe umusa uNkulunkulu. Igama elisemuva kwelithi “siyizikhonzi” lapha lisho isigqila, igama elijulile elisetshenziswa kakhulukazi kwisigqila esiboshiwe.

Ivesi 6 – “Ngokuba uNkulunkulu owathi: akuvele ukukhanya ebumnyameni” – “ngokuba uNkulunkulu” yiwona amagama angukhiye lapha, futhi, akusiye uPawulu. Ngakungekho mayelana noPawulu noma amandla omuntu. KwakungoNkulunkulu emseni wakhe omningi othathe igxathu ukwenza insindiso ibe liqiniso. UNkulunkulu osebenza kuPawulu naye sebenza nabo, usasebenza namanje kulabo abamumelayo.

- Nguye “osihola njalo odwendweni lokunqoba kuKristu” (2; 14).
- Nguye “obonakalisa ngathi umsindisi wolwazi lwakhe ezindaweni zonke”.
- NguNkulunkulu osenza sibe “ngabanamandla okucabanga ngotho” (3:5).
- NguKristu obhala incwadi yakhe “ngathi... ezibhebheni eziyizindliziyo zenyama.” (3:3).
- NguNkulunkulu osipha “amandla okuba yizikhonzi” (3:6).
- Kungo “Moya weNkosi” ukuthi “siyaguqulwa, sibe njengomfanekiso ngokuya enkazimulweni” njengokuba simubona nje “Ngobuso obambuliwe” (3:18).

KwakunguNkulunkulu owaqala konke ngale kokuthi

umuntu ucabangani. Waqala ngendalo uma eqala “wathi makube khona ukukhanya kwabakhona”, eqala ehlukanisa ukukhanya nobumnyama enza umhlaba ukuba ubekhona (uGenesis 1:2-5). Amandla anikelwa ngumuntu noma umuntu akwenza kwakunguku chitha, emosha konke ngesono sakhe. Futhi kwakunguNkulunkulu owaletha “ukukhanya okuqinisileyo” emhlabeni ethumela uJesu, ekhazimulisa “ukukhanya kwabantu” ebumnyameni benkohlakalo engenathemba yomuntu (NgokukaJohane 1:9).

“Owakhanyisa ezinhliziyweni zethu” – ukristu ekuzeni kwakhe, eziletha yena “umfanekiso kaNkulunkulu” ngukuthi “kwakungukukhanya okuqinisileyo okukhanyisa wonke umuntu, okwase kuza ezweni.” Insindiso ayilethayo isezingeni elibonakalayo kuwo wonke umuntu, etholakalayo kuwo wonke umphefumulo omamukelayo. Uma noma yimuphi umphefumulo uphenduka ubheka kuye, “umsebe osheshayo” ungena enhlizweni emunyama neyahlukanisiwe, ukukhanya kungene kuleyo nhliziyoye amukelayo, kungathi yindwangu ebivale amehlo idatshuliwe nobuso buka Kristu obukhazimulayo buyabonakala manje ekugcineni kubonakala inkazimulo yakhe.

“Nguyena owakhanyisa ezinhliziyweni zethu ukuba

*4:7 Kepha le ngcebo sinayo ezitsheni zebumba, ukuze
ubukhulu bamandla obukhulu kakhulu bube
ngobukaNkulunkulu, bungabi ngobuvela kithi.*

*kukhanye ukwazi inkazimulo kaNkulunkulu
ebusweni bukaKristu.”* – Idlula kakhulu inkazimulo
kaMose, bonke ababebuka” ebusweni bukaJesu
Kristu” babona “inkazimulo kaNkulunkulu”, nalabo
bafundi abathathu ababona inkazimulo
ekhazimulayo efanayo ebusweni buka Jesu
entabeni. Futhi, yena uqobo “*ukukhanya
okuqinisileyo*” kuye okhanya yonke indawo.
Njengalokhu ukukhanya kwakhanya ezinhlizweni
zethu ngenxa yobufakazi obuthembekile bomuntu,
noma kunjalo engathi singasetshenziswa
ukukhanyisa lokho kukhanya okufanayo
ezimpilweni zabantu ngevangeli elingafihliwe
nelingamboziwe.

Ivesi 7 – “*kepha lengcebo sinayo ezitsheni zebumba*”
– “ingcebo” ikhuluma ngobukhona bukaKristu
namandla nomyalezo onikeza impilo. Kodwa
kuyamangaza ukuthi “ingcebo ingabekwa “ezitsheni
zebumba” zempilo yethu. Kuyamangaza ukuthi
uNkulunkulu angabandakanya nabantu
ababuthathaka nabanamaphutha ecebeni lakhe.
Ngokuba sisangabasemhlabeni futhi sinikeliwe
esonweni futhi sibuthaka enyameni yethu.

Sinemizimba ebuthakathaka yemvelo. Sinemiqondo ebuthuntu. Sinemizwa yemvelo eguquguqukayo kwesinye isikhathi.

“Ukuze ubukhulu bamandla obukhulu kakhulu bube ngobukaNkulunkulu bungabi ngobuvela kithi”- uPawulu wakhuluma ngengcebo emangalisayo ekhona ngaphakathi kithi, emandleni amakhulu alawo magama nasebukhoneni bukaNkulunkulu lapho. Kepha ezistheni zobumba (ezingcolile), eveza ubuthakathaka bomthwali. Ukumangalisa kwalokho, ukuthi iNkosi izimisele ukuthwalwa yithi ezweni lethu! Iyakwazi iyasisebenzisa emsebenzini wayo omuhle ngokunganaki ubuthakathaka bomuntu. Ikwazi nokuthatha Ubuntu bethu, makulethiwe kuye njengomnikelo opheleleyo, njengomhlathshelo ophilayo, bese iphindaphinda umthelela wezimpilo zethu esibusisweni salomhlaba wethu. Iyakwazi ukuvela inamandla ekuhlulekeni kwethu. Kanjalo noPawulu uyagcizelela ebuthakathakeni bakhe njengomuntu. Wayengasiyo indoda emangazayo kodwa wayeyindoda esetshenziswe nguNkulunkulu ngokumangalisayo, indoda enoNkulunkulu omangazayo. Ngobani? Ngenxa yokuba wayeyindoda ezinikele ngokuphelele enkosini nakwinjongo yayoLoko bukhona benkazimulo nokunqoba okwedlula ingcebo, uNkulunkulu wenkazimulo uphakamisa lezi zitsha

ngokuzisebenzisa emsebenzini wakhe ngendlela emangalisayo, okwenza noma okunika isizathu sokuphila Kanye nenjabulo kuleso sitsha!

Singaba kanjani nomthelela senzela iNkosi emhlabeni ogcwele abantu abazinikele kubo, bezinikele ezinkanukweni zenyama nezamehlo kanye nempakamo yempilo? Singathemba kanjani ukwenza umehluko omncane emhlabeni onabantu abazinikele ezifundisweni zamanga? KusayiNkosi esebenzisa okubuthakathaka kwalomhlaba ukujabhisa abahlakaniphileyo (kwabaseKorinte 1:27-28). YiNkosi ethatha abantu ababuthakathaka ababaziyo ubuthakathaka babo ibasebenzise ukunqoba ngamandla ayo, yenzela igama layo, njengo Davide ebuncaneni bakhe ebhekene nomdondoshiya ongumakadebona. “Ukuze ubukhulu bamandla obukhulu kakhulu bube ngobukaNkulunkulu bungabi ngobuvela kithi”. “Kungabi ngempi, kungabi ngamandla, kepha kube ngomoya wami kuphela, usho uJehova-Sebawoti (uZakariya 4:6). Inkosi izimisele ngisho ukusebenzisa izibonelo njengami nawe ukuqhubekisa umsebenzi wayo. Kuyintokozo kangakanani ukuba yingxenye yalokho! Njengomunye umbhali wathi “ebuthakathaka ngeke yehluleke uma igcwalisiwe”. Njengokuba sihamba neNkosi, njengoba sihamba ngoMoya, siqhubeka

nokuhamba sithembele kuye kukho konke njengoba sizigcina silungile kuye futhi siseduze kwakhe. Zinhle kangakanani izinto uNkulunkulu angazenza nazozifezekisa ngathi! Yize noma sibuthakathaka sinyakaziswa yizimfuno zenyama nokulinganiselwa kwethu, kepha akukho kulokhu okuvimba uNkulunkulu uma eletha isandla sakhe nentando yakhe nezinhloso zakhe. Njengesidlo sasemini somfana esincanyana. Okwanikezwa akuzange kuvimbe lokhu uJesu ayefuna ukuwenzela abantu abaningi ngakho. Kwaphindaphindelwa isibusiso sabaningi! UPawulu wayengumuntu nje, enezilinganiso zomuntu, kepha iNkosi yasebenzisa leso sitsha sebumba! Futhi uma akwazi ukusebenzisa leyandoda kushukuthi angasebenzisa noma ngomuphi umphefumulo ovumayo!

Kwangathi Singabambeleva kakhulu kwingcebo yevangeli likaNkulunkulu noma ngabe kwenzekalani, ngamandla kaMoya Ongcwele okithi. Masilihambisile, singafuni udumo noma amandla okuzoba ngawethu. Kuphela amandla akhe aveziwe ebuthakathakeni bethu (12:9). Okwethu ukujabulela ukuba yisitsha sokusetshenziswa ukuhambisa “ivangeli lenkazimulo kaNkulunkulu obongekayo”

Ikilasi 7 – 2 kwabaseKorinte 4: 8-18

UPawulu waqala lesahluko ngesiqinisekiso sokuthi babengambozi inkazimulo yevangeli likaNkulunkulu, ngobuvila (ivesi 1) ngenkohliso (ivesi 2), ngokunganaki (ivesi 3-4), noma ukuzidumisa (Ivesi 5-7). Kuphela sibuthakathaka, sijwayelekile njengezitsha zobumba. Kepha thina nalabo abakuKristu sithwele futhi sikhazimulisa incgebo engenalo inani yobukhona buka Nkulunkulu Kanye nomyalezo ophilayo. Manje uPawulu uhlanganisa ukuphila kokufa abakubekezelela ngenjabulo emsebenzini kaNkulunkulu, izitsha ezibuthaka, ukubulawa kwezitsha ukuze ukukhanya nempilo kuJesu kubonakale kubo bonke, kuzalwe kubo bonke. Uchaza impilo yokukholwa eyazi ngesiqiniseko ukuvuka Kanye nomklomelo wokusebenza kwethu nokuhluleka lapha, ngakho ke lowo ongapheli amandla.

4:8-12 – Ukufa Okuphilayo

Kungumusho oqhubekayo kuvesi 8-10 kuze kufike kwisenzo sokugcina kuvesi 10, uveza nokuhlanganiswa kohlelo lolimi ukungaphezi kwemvelo yempilo kaPawulu yokuzinikela kulomsebenzi.

*4:8 Siyacindezelwa nxazonke, kodwa asinyinyekile;
siyaxakeka, kodwa asidikibali;*

Ivesi 8 – “*Siyacindezelwa nxazonke, kodwa asinyinyekile*” – noma bebhakene nobunzima bamacala, kodwa abazange bacindezelwe noma bachotshozwe yizimo. Noma uNkulunkulu ebavumelile ukuba bakhathazeke, akazange abavumele ukuba bacindezeleke kuze kube yilapho bephelelwa ngamandla.

“*Siyaxakeka kodwa asidikibali*” – noma babevamile ukuvimbezeleka, kodwa akuzange kufike lapho bema khona. Noma uNkulunkulu evumele izinkathi ezibukeka sengathi zingukufa, kodwa wasebenzisa lezi zivimbamgwaqo zibaphambukisele noma zibase ekuhlakanipheni kwakhe konke.

Ivesi 9 – “*Siyazingelwa kodwa asidelwa*” – yize noma babeke bathintwe yizikhonzi zikaSathane ezinenzondo emhlabeni abazange bashiywa yinkosi bebodwa. Noma bezingelwa befunwa yizinja ezikhonkothayo zomubi, inkosi yabeka abazingeli obala. Bheka u-Israyeli efunwa yimpi kaFaro ephuma eGibhithe. Ubukhona bukaNkulunkulu babuhlezi bukhona njengehawu phakathi kwensika yefu neyomlilo. Befunwa yizitha, yebo; besindela

*4:9 siyazingelwa, kodwa asidelwa; siwiswa phansi,
kodwa asibhujiswa;*

eduze kakhulu; yebo, besatshiswa ngokubonakalayo, bengapheli amandla ukwenza izinhloso zabo ngenxa yalowo “*uyisiphephelo sethu namandla ethu, ufunyanwa elusizo impela ekuhluphekeni*” (Amahubo 46:1). Kanye nasekufeleni ukholo lwabazalwane, njengo Stefani Kanye noJakobe kunokunqoba Kanye nenjabulo ekungeneni ebukhoneni bukaNkulunkulu “*eyaphakade, esezulwini*” (5:1).

“*Siwiswa Phansi kodwa asibhujiswa*” – noma ekhubeka yena [indoda elungile] akayikuwa phansi. Ngobani? Ngoba “*uyayithanda indlela yakhe*” futhi “*ngokuba uJehova uphasa isandla sakhe*” (Amahubo 37:23-24). Yebo, iNkosi izimisele ukuvumela izikhonzi zayo ziwe phansi, njengalokhu uJesu wafa engonanga ezandleni zalabo ababecabanga ukuthi benza umsebenzi kaNkulunkulu. Kepha kwakutshalwa imbewu, umphumela wayo kwakuyisibusiso nesithelo koze kube semaphakadeni! UJesu akazange aphazanyiswe kodwa waphakamiswa ngomhlatsshelo wentando yakhe. Lezi zimiso ezifanayo ziyasebenza kubo bonke.

*4:10 sithwele njalonzalo emzimbeni wethu ukufa
kukaJesu, ukuze nokuphila kukaJesu kubonakaliswe
emzimbeni wethu.*

Ivesi 10-11 – “*Sithwele njalonzalo emzimbeni wethu ukufa kukaJesu*” – uPawulu uyachaza ukuthi kungani eqhubeka ebunzimeni balenkonzolo lapho omunye engayeka kalula; kungani eTrowa wabheka eNtshonalanga lapho kuliwa, kunokuthi abheke empumalanga abaleke. Kwakungoba “wabethelwa Kanye noKristu” (kwabaseGalathiya 2:20). Yize noma kwakunguPawulu owaphila kodwa eqinisweni ngu “*Kristu uphila kimi*”. Ngakho impilo eyaphilwa ngoPawulu enyameni wayephila ngokukholwa kwindodana kaNkulunkulu, “owangithandayo, wazinikela ngenxa yami”. UPawulu omdala wayefile, uPawulu omusha wavuswa ephila impilo entsha kuJesu Kristu. “KuKristu” waye “*yesidalwa esisha, okudala kudlulile bheka kuvela okusha*” (5:17). UPawulu wayephila leyo mpilo enhle yezimiso zebhayibheli yokufa komuntu, lokhu uJesu akukhuluma futhi wakwenza (NgokukaJohane 12:24). Ekuzinikeleni okupheleleyo kuKristu, uPawulu wayefile kuye nasezimfunweni zakhe Kanye nezinhloso zakhe. Ngakho ekufeni nasekuphileleni kwakhe uKristu waba ngozingelwa uSathane. Ukulahlekelwa kukaPawulu ngukuzethemba kwakhe noma ukuzibonga kuye ngenxa kaKristu,

kwamenza wahlekwa ngusathane usulu. Ukungazibheki yena kwaholela ebunzimeni kwaba sengathi uJesu uyaqhubeka ukuveza ukufa kwakhe kumuntu. Ekuqhubekeni kokukhululwa uPawulu akuthola ezinkingeni zakhe, empendulweni yomkhuleko, kwakungathi uJesu uveza amandla okuvuka kwakhe empilweni yomuntu. NoPawulu ngenkathi ebhala lencwadi, ifu elinomdumo omkhulu maqondana nabazalwane eKorinte, ekugcineni baqala ukukhula ethembeni, ekukholweni kuKristu. UPawulu wakhunjuzwa futhi ukuthi kumele abambelele ngeqiniso kwinhloko futhi akhumbule ukuthi wayefile nokuthi ukuphila kwakhe “*kufihliwe Kanye noKristu*” (kwabaseKorinte 3:3). Ngakho ekufeni kithina nasekuzimiseleni ukubekezelela ubunzima ekuphileni impilo kaKristu kwabanye siveza ukufa kukaKristu ebunzimeni bethu, nasekukhululweni. Lokhu kusho ukuthi abantu bayakwazi ukubona amandla anikeza ukuphila kukaKristu esebenza kithi. UPawulu usazobala izindlela eziningi ababe “hlezi behlangulwa ekufeni ngenxa kaJesu”. Ebunzimeni obuningi (6:4-5, 8-10; 11:23-28), kuye. Buka incwadi kuBahluleli 7:5-21 kuthi kwakungesikhathi lapho izitsha zobumba zamadoda ka Gidiyoni zazihlephukile lapho kwakhanya ngaphakathi, iphawula abantanwana beNkosi iletha ukuthuthumela kubacindezeli abangamaqaba (2:16)

4:11 Ngokuba sisaphila sinikelwa njalo ekufeni ngenxa
kaJesu, ukuze nokuphila kukaJesu kubonakaliswe
enyameni yethu efayo.
4:12 Kanjalo kusebenza ukufa kithina, kepha kinina
ukuphila.

yilabo ibhokisi le alabasta lahlephuka kwayilapho
iphunga elimnandi lamafutha lagcwala indlu,
kuyilapho lalingathelwa kuJesu ekuboneni ukufa
kwakhe okwakuzakuza (ngokukaMathewu 26:6-13).

“Kubonakalisiwe enyameni yethu efayo” – uPawulu
akakhulumi kuphela ngaye engumuntu nje kodwa
maqondana nomzimba wakhe “wenyama”. Nguye
owayesemzimbeni wakhe “izimpawu zikaJesu”
(kwabaseGalathiya 6:17). Wayephethe kuye
izimpawu emzimbeni, ekhandwe ngamatshe
washawa, ngesizathu esisobala ukuthi uJesu
ungubani kuye”iNkosi uJesu”. Ukuzinikela kwakhe
kuKristu kulotshiwe enyameni yakhe kodwa
waphila, eveza amandla akhululayo kaJesu
esebenzela yena.

Ivesi 12 – *“kanjalo kusebenza ukufa kithina, kepha
kinina ukuphila”* – Ukutshalwa kwembewu kuletha
ukuphela kuyo imbewu, kepha lapho
kunomphumela wokuphila kwesitshalo. Noma
kunjalo emnikelweni wempilo kaPawulu ngoJesu

*4:13 Lokhu sinawo lo moya wokukholwa,
njengokulotshiweyo ukuthi: “Ngakholwa, ngakho
ngakhuluma,” nathi siyakholwa, ngakho-ke
siyakhuluma,*

Kristu kwaveza ukuphila kuKristu kwabangi ngaye. Futhi, uPawulu wayejabulile ukuhlukumezeka uma kuzoletha “ukududuzeka nokusindiswa” kwabanye (ekuqaleni, 1:5). “Yebo, nokuba nginikelwa emhlats shelweni nasenkonzweni yokukholwa kwenu, ngiyathokoza, ngiyathokoza Kanye nani nonke” (KwabaseFilipi 2:17).

4:13-18 – Ngokukholwa emfihlakalweni

Ivesi 13 – “*lokhu sinawo lo moya wokukholwa*” – uPawulu ukhomba kwi thestamente elidala ukuveza ukukholwa okufanayo okusebenza kubona; ukukholwa okunamandla anele ukuvula imilomo yabo. Umbhali wehubo wathi “*ngiyakholwa, ngalokho ngiyakhuluma*” (amahubo 116:10). Kanjalo noPawulu Kanye nalabo ayemi nabo kuKristu, bephendula ngendlela abakholwa ngayo, abakukholwa ngokweqiniso. Ukukholwa kweqiniso kuhamba hamba kuvele nangaphandle. Njengokutshalwa kwembewu kuveza isitshalo, kanjalo nokutshala kukaKristu kuzovela ngezimpendulo zokukholwa. Ukukholwa

*4:14 sazi ukuthi yena owavusa iNkosi uJesu uyakusivusa
nathi kanye noJesu, asethule kanye nani.*

kuzophendula ngendlela yeqiniso, indlela kaNkulunkulu. Ekhuliwe ngokweqiniso, uPawulu wayegqugquzela abanye ekukholweni ngesineke (5:11). Ukukholwa kuholela ekuphileni ngokulunga ekumesabeni uNkulunkulu nasekuqhelaneni nesono. Ukukholwa kweqiniso akuhlali nje kuthule futhi kungabi namthelela kwesikukholwayo nesikwenzayo njengemikhuba yethu. Kuyabonakala ekuhambeni nasekukhulumeni kwethu. Ukukholwa kukaPawulu kwamunyakazisa, kumnyakazisela ekubekezeleleni konke ngenxa kaKristu Kanye nabanye.

Ivesi 14 – “Sazi” imiphumela yokukholwa. Ngokukholwa siyazi. Yize uPawulu engazange abone ukuvuka kukaKristu noma okwakhe, kodwa ngokukholwa kwakhe ezwini likaNkulunkulu kwakuqinisekisiwe ngakho kokubili. Kwakuyikho lokhu kuhlaliseka eqinisweni okwamenza aqhubeke ekukholweni okuqinisekisiyo okulethwa ngokukhululwa, uPawulu wayenesiqiniseko sokuthi uNkulunkulu wamvusa uJesu Kristu kwabafuleyo. Kulokho kuqiniseka kunokuthula ukuthi uzovusa bonke abangabakhe. Ukukholwa kukaPawulu

4:15 Ngokuba konke kwenziwa ngenxa yenu, ukuze umusa ngokwandiswa kubo abaningi uvamise ukubonga, kube ludumo kuNkulunkulu.

okunethemba ekuvukeni kwakwanele ukumenza abekezele. Ubuyela emuva kulokhu abekhuluma ngakho ngasekupheleni kwencwadi yakhe yokuqala kulelibandla. Ukufa nethuna kubaphuce wonke amandla nokunqoba ngokuvuka kukaJesu Kristu, uPawulu wayenguye ongaxegiyo “*abangaxegiyo, abavame njalo emsebenzini weNkosi, nazi ukuthi ukusebenza kwenu akusilo ize eNkosini.*”(1 KwabaseKorinte 15:58).

Ivesi 15 – “*Ngokuba konke kwenziwa ngenxa yenu*” – ekuqineni nasekugxileni embonweni wabo bonke abangabethu nabasazoba ngabethu, kungani uzibamba ekusebenzeleni uNkulunkulu Kanye nabanye? Impilo kaPawulu yayisobala ngabo, ngaphandle kokukhathazeka ngokungase kumlahlekele ngenxa yokuzibophezela kwakhe nokuthi lokhu kungasho ukuthini kuye, noma izibazi zingase ziveze emzimbeni wakhe lokhu. Ngokuba impilo yakhe yayingeyeNkosi vele. Kuyindlela yokucabanga engasatholakali emabandleni amanje. “*Ngokuba nayo indodana yomuntu ayizanga ukuzokhonziwa kepha ukukhonza nokunikela ukuphila kwayo, kube yisihlengo*

4:16 Ngakho asidangali, kodwa noma kubhubha umuntu wethu wangaphandle, owangaphakathi wenziwa musha imihla ngemihla.

kwabaningi” (NgokukaMarku 10: 45). Njengalokhu uPawulu wayeshilo ukuba uyisikhonzi (isigqila) salabo abathandayo (ivesi 5). Umhlatsshelo wakhe esikhundleni sabo waqinisekisa iqiniso.

“Kuze...kuba ludumo kuNkulunkulu” – kuPawulu, konke kwakungokwabanye futhi konke kwakungokaNkulunkulu, ukuba athole udumo olukhulu. Iphuzu lakhe lapha liyafana nakwincwadi KwabaSekolose 1:28, ekushumayeleni uKristu uPawulu uveza ukuthi *“siluleka wonke umuntu, sifundisa wonke umuntu ngokuhlakanipha konke, ukuze simise wonke umuntu ephelele kuKristu”*. Inhloso yakhe ngukuthi wonke umphefumulo utholakale ku Kristu futhi uhambe ekukhanyeni, wazi insindiso Kanye nokungcweliswa, ngalokho uNkulunkulu uyokudunyiswa ngokuhlanganyela kwabantu bakhe benokubonga. Sisahambisa ivangeli lomusa ngobuningi, basindiswe ngobuningi, kuze kube ngumzimba wabantu ababonga ngokuhlanganyela, kube ludumo kuNkulunkulu.

Ivesi 16 – *“Ngakho asidangali”* – lesi sizathu sikaPawulu senkazimulo kaNkulunkulu nobuhle

babantu yikho okunyakazisa uPawulu futhi ukuba
 angapheli amandla emsebenzini weNkosi (ivesi1).
 UPawulu wayengakhathazekile ngokugcina
 ingaphandle lakhe lenyama”umuntu
 wangaphandle”. Wayengakhathazekile ngokuphila
 kwakhe, noma ukufaneleka noma ukubukeka
 (ukuthi udla kanjani, ukubukeka komzimba,
 izinwele zokufakelwa). Umzimba wakhe
 wawuhlukumezekile ekusebenzeleni uKristu, kodwa
 kwakuyinto yokugcina engamkhathaza. Umhlaba
 Kanye noSathane mabenze abakuthandayo
 ngemnyama yakhe kodwa “owangaphakathi”
 wayevuselelwa usuku nosuku emandleni
 nasekugququzelekeni ukuqhubeka emsebenzini
 kaKristu. Wayengakhubekile. Wayengaphathekile
 kabi enganako ukukhungatheka. Akazange afune
 nzuzo futhi akazange aveze ziqu noma isilinganiso
 somsebenzi kaNkulunkulu. Wayengenakho
 ukwesaba noma ukuzisola ngempilo yakhe ayiphilele
 uKristu, umzimba Kanye nomphefumulo. Ubuhlobo
 bakhe noNkulunkulu kuKristu kwakuhlezi
 kuyiphakamisa inhliziyo yakhe. Umoya wakhe
 ujabule. Yize umhlaba wawuqhubeka ushaya
 izindawo ezithintekayo zakhe, kodwa wayevuseleleka
 njalo ezindaweni ezingathintekiyo. Ushintsho
*“niguqulwe isimo ngokwenziwa ibeyintsha ingqondo
 yenu”* ngokuthi *“anihlambulule ngesigezo samanzi
 ngezwi”* uPawulu uyakhuluma kwenye indawo

*4:17 Ngokuba usizi lwethu olululana olungolomzuzwana
luyasisebenzela isilinganiso esikhulu kakhulu
senkazimulo emiyo phakade,*

(KwabaseRoma 12:2; Kwabase-Efesu 5:26). Yilolo shintsho oluthintekayo ngokubheka “*ngobuso obambuliwe*” “*inkazimulo yeNkosi*” emazwini akhe (3:18). “*Nokwenziwa sibe basha ngoMoya oNgcwele amthethelayo kakhulu phezu kwethu ngaye uJesu Kristu uMsindisi wethu*” (kuThithu 3:5). Yikho lokhu kuphakamiswa uNkulunkulu asipha khona ngamazwi akhe noMoya njengoba sihamba naye, egcina umoya wethu umuhle futhi uphila ulindele futhi ukhuthele uqhubeka njalo, ngaphandle kwezimo esizibonayo u-Isaya 40:31.

Ivesi 17 – “*Ngokuba usizi lwethu olululana olungolomzuzwana*” – noma usizi uPawulu alubekezelela lwalusinda ngokwesilinganiso sanoma ngubani, kodwa kalula kanjani nje uyadlula kulo sengathi “*usizi olululana*”. Kalula kangakanani ukubekezelela konke lokhu esibhekene nakho lapha uma ngokuphelele sivuselelwa nguthando lukaNkulunkulu Kanye nabanye abantu, kanti uma sazi ngokukholwa ukuthi sizothola imivuzo yemisebenzi yethu “*nazi ukuthi ukusebenza kwenu akusilo ize eNkosini*.” (KwabaseKorinte 15:58).

“Isilinganiso esikhulu kakhulu senkazimulo emiyo phakade”. Lokhu akukhulumi ngenkazimulo kaNkulunkulu, kepha ngenkazimulo yalowo mvuzo esizowuthola esandleni sikaKristu ngomsebenzi esiwenzile lapha (isambulo 22:12). Ngemuva komusho *“isilinganiso esikhulu kakhulu”* kunokuphindwa kwegama *“kakhulu”* noma *“ubuningi”* igama elifanayo elihumushwa *“ubuhle”* kwi (KJV) kuvesi 7. Empeleni ngolwesi Grekhi kusho *“ukuchichima okukhulu phezu kokuchichima okukhulu”*. Sibuyiselwa okukhulu phezu kokukhulu ngenxa yokulahlekelwa nokuhlukumezeka ngenxa kaKristu. Kepha konke lokhu simelwe ukukwamukela *“ngokukholwa”* ngaphandle kwekhethini lokufa. Buka ugqozi olukhulu asinika lona ukuqhubeka singadikibali;

- Ukukholelwa ovukweni (ivesi 4).
- Inhliziyo ebongayo kuNkulunkulu efisa kuphela ukumbona ekhazinyuliswa (ivesi 5).
- Isiqiniseko ngobuningi bomvuzo wokusebenza kwethu nokulahlekelwa (ivesi 17).

Izithelo zomhlaba nomvuzo wasezulwini wenkonzo mkhulu kakhulu kunesingalahlekelwa yikho kulokhu kuphila. Noma yini esihlukumezayo lapha ayinkulu kakhulu, kepha ingumthwalo olulana. Ngakho Sukuma uzithathe uqhubeke ngenxa

*4:18 thina esingabheki okubonwayo kodwa
okungabonwayo; ngokuba okubonwayo
kungokwesikhashana, kepha okungabonwayo
kungokwaphakade.*

yeNkosi Kanye nabanye abantu njengesikhonzi “ngenxa kaJesu”, ubone ngokukholwa ukuqinisekisa kukaNkulunkulu ngokuvuka Kanye nemivuzo.

Ivesi 18 – “*Thina esingabheki okubonwayo*” – lokhu ngukubuya kukaPawulu eseya ekupheleni kwesahluko 3. Sihlakaniphile ukuba sibheke iqiniso lasemazulwini kunokuthi sibheke izimo zomhlaba. Owokuqala ukhona futhi uyiqiniso kuyilapho lokhu kwakamuva kungagcwala ubuso obungamanga bomubi. Singabahlakaniphile uma sibhekisa amehlo ethu kumaqiniso okwasezulwini kunokwasemhlabeni. Okudlule kuliqiniso futhi kungokwempela, kepha okuzakulandela kungahlanganiswa namanga omubi. Ukubheka kwethu ezulwini okulungile kufaka iqiniso lokwamanje okungabonwa, amaqiniso enkosi Kanye nezinto ezingabonwayo (“*ngokuba okungabonwayo kwakhe*”, KwabaseRoma 1:20), uthembisile okunye okuzayo. Ukukholwa kwethu “*kungukuqinisekisa ngezinto ezithenjwayo, kuyiqiniso ngezinto ezingabonwa*” (KumaHeberu 11:1). Ukholo lwethu, njengolukaPawulu, lisinika okubambekayo

ngokuthenjisiwe esikulindile, kusinika ubufakazi bezinto amehlo ethu angakwazi ukuzibona. Njengoba sigcina “ongaphakathi” wethu ebheke khona ukuba “*wenziwa musha imihla ngemihla*”.

“*Ngokuba okubonwayo kungokwesikhashana*” – umphostoli uJohane uyasiqinisekisa ukuthi “*izwe liyadlula kanye nenkanuko yalo*” (1 KaJohane 2:17). Umphostoli uPetru wamemezela leli lizwe Kanye nokwalo “*kuyakusha konke, kubhidlike nomhlaba nemisebenzi yawo kuyakusha*” (2KaPetru 3:10). Umhlaba njengalokhu sazi uyakugoqwa emuva kombuso kaKristu emhlabeni.

UPawulu, njengesitsha sebumba, wayengenankinga nokuhleshulwa, ukuze ukukhazimula kukaNkulunkulu okubekwe ngaphakathi kubonakale. Wayezimisele ukuma anganyakaziseki. Wayengazimiselanga ukuba nengxenye yenkazimulo. Wayengafisi ukuba ngumnqobi noNkulunkulu emsebenzini wakhe. Kwakungathi ufile, ukuze ukuphila kukaKristu kubonakaliswe kuye.

Amaphuzu Okuzindla

Inkathazo yangaphandle

Ukuvuselelwa kwangaphakathi

Siyacindezelwa macala
wonke

asinyinyekile (ivesi 8)

Edidekie

kodwa asidikibali (ivesi 8)

Eshushiwa

asidelwanga (ivesi 9)

Siwiswa phansi

kodwa asibhujiswanga
(ivesi 9)

Sithwele njalonjalo
ukufa kukaJesu

nokuphila kukaJesu
kubonakaliswe
enyameni yethu
efayo (ivesi 10-11)

Kusebenza ukufa
kithina

kithina kusebenza
ukuphila (ivesi 12)

Kubhubha umuntu
wethu wangaphandle

owangaphakathi
wenziwa musha imihla
ngemihla (ivesi 16)

Usizi lwethu olululana
olungolesikhashana

isilinganiso esikhulu
kakhulu senkazimulo
emile ingunaphakade
(ivesi 17-18)

.....

Izinsika zobuKristu ezintathu zokukholwa, ithemba,
Kanye nothando, ziyisihloko esijwayelekile
kwithestamente Elidala. “Manje-ke kumi

ukukholwa, nokwethemba, nothando, lokhu kokuthathu” (1kwabaseKorinte 13:13); 1 KwabaseTheselonika1:3). Ukukholwa kwethu lokhu okusigcwalisayo ngethemba lisikhulule ukuba sithande. Qaphela ukuhlanganisa okufanayo kulengxenywe;

- Ivesi 13 – *“lokhu sinawo lomoya wokukholwa...nathi siyakholwa”.*
- Ivesi 14 – uyaqinisekisekisa ithemba lokuvuka, ukuthi *“uJesu uyakuvuswa nathi Kanye noJesu”.*
- Ivesi 15 – *“ngokuba konke kwenziwa ngenxa yenu”* futhi *“kube-ludumo kuNkulunkulu”*, ngothando lukaNkulunkulu nomuntu.

*“Ngokuba thina sonke simelwe
ukubonakaliswa phambi kwesihlalo
sokwahlulela sikaKristu, ukuze yilowo nalowo
amukele njengalokho akwenzileyo
esesemzimbeni, noma okuhle noma okubi.”*

(II KwabaseKorinte 5:10)

Ikilasi 8 – 2 KwabaseKorinte 5:1-11

*5:1 Ngokuba siyazi ukuthi uma indlu yethu yasemhlabeni
eyidokodo idilizwa, sinesakhiwo esivela
kuNkulunkulu, indlu engenziwanga ngezandla,
eyaphakade, esezulwini.*

Kumayelana nokwanyakazisa uPawulu ekukhonzeni kulengxenywe yencwadi yakhe yesibili ebandleni laseKorinte. Kwisahluko sesine uPawulu ukhuluma ayekwazi ngokukholwa (ivesi 13-14). Ngoba wayekholwa, wakhuluma ayekwazi. Ngokukholwa wayenesiqiniseko sokuthi ovuse uKristu kwabafileyo uzobavusa abakhulwayo. UPawulu wahamba ngokokungunaphakade, okungabonwayo, kunokwesikhashana okubonwayo (ivesi 8). Manje kwisahluko sesi-5 uyaqhubeka nokukhuluma ngemiphumela engokoqobo yokukholwa kwakhe kulokhu ayekwazi. Ukhuluma ngovuko, futhi ecabanga isiqiniseko salo. Wayekhulumile ngalo, ekhuluma ngokuvuka komzimba encwadini 1 kwabaseKorinte 15. Manje sekuyingxoxo yethu maqondana nokuvuka. Kumele siqonde ukuthi umphostoli kaNkulunkulu ukhuluma kwabasindisiwe/abakhulwayo. Nazi izithembiso zalabo ababekile umphefumulo wabo esandleni somsindisi ngakho baphephile kuye.

5: 1-8-Ithemba lokuvuka

Ivesi 1 – “*Ngokuba siyazi...*” – futhi kwakungekho mayelana nezinto zokungaqiniseki njengoba uPawulu akhuluma, kodwa ngezinto anesiqiniseko ngazo. Buka “*simi isibindi ngesikhathi sonke, sazi*” kuvesi 6, Kanye naku 4:14. Ukholo leqiniso aliholeli kumhlawumbe/kungenzeka kodwa ukuqiniseka.

“*Uma indlu yethu yasemhlabeni eyidokodo idilizwa*” – ukufa kwakhe okusenyameni okungenzeka akhuluma ngakho lapha “*indlu yethu yasemhlabeni*” noma uthanda ukubhekisa kulemizimba imiphefumulo yethu ephila kuyo lapha emhlabeni. Ukhuluma ngokuthi kungenzeka afe ngaphambi kokuba uKristu abuye. Akasho ukuthi “nini” kodwa “uma” kwenzekile. Ngalokhu siyaqonda ukuthi uPawulu wayefisa ukuba uKristu abuye maduze, nangaphambi kokufa kwakhe. Kwaku (ku) ngenzeka. Ngalokhu uPawulu usho ukuthi nathi ngalowo mqondo masikuthwale lokho kwesikulindele ngokubuya kukaKristu. Ukubuya kwakhe kuseduze kungenzeka noma nini, futhi kungaba maduze. Ukubuya kwakhe eqinisweni kungandulela ukufa kwethu, singase sikweqe lokhu okubi okungathandeki okungukudlula ekufeni.

Cabanga ngencazelo kaPawulu ngomehluko

phakathi komzimba wethu wamanje nalowo ozayo.
Ukhuluma ngokuthi;

- “Indlu” noma idokodo, eveza imvelo yesikhashana sendawo ehlala umphefumulo wethu, okwehlukile kuneyaphakade “isakhiwo esivela kuNkulunkulu”. Singamadokodo lapha, siyadlula nje.
- Lo “wasemhlabeni” umzimba, womhlaba, owehlukile kunalowo “osezulwini”.
- Lona – “uyokudilizwa” ekufeni kwethu, ohlukile kunalowo omile njalo kodwa “eyaphakade”.
- Lona owenziwe ngokungenelela komuntu, okuhlukile kokuzayo “kuNkulunkulu” ne “ngenziwanga ngezandla”.

Ivesi 2 – “*ngenxa yalokho siyabubula*” – “yalokho” kulomzimba siyabubula ebunzimeni bempilo yalapha emhlabeni (Ivesi 4). Njengoba silangazelela ngokukholwa lowomzimba omusha esiyokwamukeliswa wona, esingakawutholi. Kanjalo-ke thina nendalo yonke, siyabubula.

“kunezinseka kuze kube-manje”, ngenxa yokuthi “kuyakhululwa ebugqilini bokubhubha” kusaphilwa emhlabeni (kwabaseRoma 8: 21-22).

“Silangazelele ukwelakanyiswa ngendlu yethu yasezulwini” – umfanekiso kaPawulu woku lakanyiswa ngendlu yethu yasezulwini, kungathi sigqoka ingubo, uyasisiza ukuthi sibone ukuthi usakhuluma “ngendlu” thizeni yomzimba wethu, lapho kuhlala khona umphefumulo wethu, kunendawo nje ehlala okwahlukahlukene. Njengalokhu ukukholwa kwethu kukhula kanjalo nezifiso zethu, ukuguqulwa kwemizimba yethu ekuvukeni, nokukhululwa ebukhoneni nasemphumeleni wesono kunalemzimba yasemhlabeni. “Yindlu” noma umzimba “evela ngokuqobo ezulwini”, noma “sinesakhiwo esivela kuNkulunkulu” (ivesi1). Lowo mzimba omusha uphuma esandleni nasemandleni kaNkulunkulu uqobo, noma ekuvusweni kolungile ofileyo ekubuyeni kukaKristu ebuyela ibandla lakhe ngosuku lokuhlwithwa, lapho umphefumulo wabo uzohlanganiswa kanye nemizimba yabo emisha, noma ekuguqulweni kwemizimba yabalungile ekuphileni lapho “khona thina... sihlangabeze iNkosi emoyeni” (1kwabaseThesalonika4:17). UPawulu uyakhuluma ngoshintsho olufanayo kwenye indawo; “Ngesikhashanyana, ngokuphazima kweso,

5:3 ngokuba sembeth e yona, asiyikufunyanwa sihamba ze.

ngecilongo lokugcina; ngokuba icilongo liyakukhala, abafile bavuswe bengenakubola, thina siguqulwe.” (1kwabasekorinte 15:52).

“Oyakuguqula isimo somzimba wethu wokuthotshiswa, ufane nomzimba wakhe wenkazimulo” (kwabaseFilipi 3:21).

Ivesi 3-4 – *“Ngokuba sembeth e yona asiyikufumanwa sihamba-ze”* – UPawulu ukhulumile kuvesi-2 ngokulangazelela kwethu okukhulu ukugqokiswa ngemizimba yethu ekhazimulayo. Ekukhulumeni manje *“ngokufunyanwa sihamba-ze”*, ngokuba ngumzalwane emva kokufa nangaphambi kokubuya kukaJesu. Ngokuba ukufa komntwana kaNkulunkulu kungokomphefumulo wakhe *“ukwahlukana nekhaya elisemzimbeni, sihlale ekhaya eliseNkosini”* (ivesi8). *“Indlu yethu yasemhlabeni eyidokodo”* iyadilizwa ngokubola ekufeni, kodwa akakabi nawo umzimba wakhe wokuvuka, azowuthola kuphela ngesikhathi sokubuya kukaKristu ezolanda ibandla lakhe ekuhlwithweni. Ngakho ekufeni kwalowo osindisiwe, eseNkosini kuze kwenzeke uvuko, usesimweni sokuhamba-ze, engenawo umzimba. *“Asithandi*

*5:4 Ngokuba thina esisekhona kuleli dokodo sibubula,
sisindwa, ngokuba asithandi ukwambulwa kodwa
ukwelakanyiswa, ukuze okufayo kugingwe
ngukuphila.*

ukwambulwa, usho kwivesi lesi-4 “kodwa ukwelakanyiswa”. Wayefisa ukuba umzimba wakhe obuthakathaka, wasemhlabeni ngokuphuthuma ugwinywe “yisakhiwo esivela KuNkulunkulu” ngokubuya kukaJesu, angadluli ekufeni nhlobo futhi angadingi uku”hamba-ze” okwesikhashana.

UPawulu ngokusobala akazange akhulume ngesikhathi esicacile sokubuya kukaKristu ngokuba leso sikhathi saziwa nguBaba kuphela (ngokukaMathewu24:36; izenzo 1:7). UPawulu wakhuluma ngokufisa kwakhe, kepha wadlula ekufeni ngaphambi kokuba iNkosi ibuye. Ngokuveza inhliziyi yakhe siyafunda umqondo ekumele sibe nawo njengabakholwayo. Siphile ekuqinisekeni kokubuya kukaKristu, kulabo bazalwane asebefile nabaphilayo siphila ethembeni lokuthi kungenzeka noma nini.

Ivesi 5 – NguNkulunkulu uqobo owenza konke lokhu okumangazayo kithi enzela thina. “*Owavusa iNkosi uJesu uyakuvusa nathi kanye noJesu*” ngokwesithembiso Sakhe (4:14). Futhi njengalokhu

*5:5 Kepha owasenzela khona lokho nguNkulunkulu
owasipha isibambiso esinguMoya.
5:6 Ngakho simi isibindi ngesikhathi sonke, sazi ukuthi,
nxa ikhaya lethu lise semzimbeni, sahlukene nekhaya
eliseNkosini;*

kushiwo ku 1:22, usesinikezile uMoya oNgcwele ohlala kithi, kubo bonke abakholwayo njengesibambiso sakho konke akuthembisa.

Ivesi 6 – “*Ngakho simi isibindi ngesikhathi sonke* – igama lokuhumusha “isibindi” lapha futhi liveza injabulo enhle. “Sazi” uPawulu ayekwazi ngokukholwa, umqondo wakhe awuzange wasuka ekujabuleni okuhle. Ukukholwa kwakunomthelela omile njalo emqondweni wakhe nezenzo zakhe, “ngakho” wayehlezi ephapheme. UPawulu wayengabhekisi ukujabula kwakhe ezintweni zasemhlabeni noma isimo noma abaluleki. Kungumphumela wokukholwa kwakhe kuphela. “Ngakho” wayengadikibali/abande/abephansi. Isiphetho; ngokukholwa kumele ukwazi ukuba ukuhlala uvuselelekile, ungadikibele! Bheka emavesini asekuqaleni, kabili igama “sazi” (ivesi 1, 6) futhi kabili “isibindi” (ivesi 6, 8).

“Nxa ikhaya lethu lise semzimbeni, sahlukene nekhaya eliseNkosini” – lapho “sisekhaya” endlini

*5:7 ngokuba sihamba ngokukholwa, asihambi
ngokubona;*

yokuqala yomzimba wethu wenyama, sikude nekhaya lethu lokugcina, neNkosi. Igama “sahlukene”liveza umqondo wokuthi”sikude nekhaya”. Yingakho kwi vesi lesi-6-9 uPawulu uqhathanisa “ekhaya” Kanye nokuthi “kude nasekhaya”. KuKristu singabantu abanamakhaya amabili, “singabombuso” noma sinobuzwe “basezulwini, lapho futhi silindela khona ukuba kuvele uMsindisi, iNkosi uJesu Kristu” (kwabaseFilipi 3:20).

Ivesi 7 – “*Ngokuba sihamba ngokukholwa, asihambi ngokubona*”- futhi, sihamba ngokukholwa kwethu eqinisweni lezwi likaNkulunkulu. Ikhaya lokuqala lalomzimba wasemhlabeni siyalibona “ngokubona” ikhaya lokugcina lengunaphakade lethu, lomzimba wasezulwini silibona “ngokukholwa” kwizethembiso zika Nkulunkulu. Asiliboni kuphela ngokukholwa kodwa siyahamba, simise impilo yethu ekwazini “*izinto ezingabonwayo*”. Futhi, kungukugqugquzela ukukhoza akubhekayo uPawulu lapha, izinto ezamunyakazisa ukuba aqhubeke yize kwesinye isikhathi kwakunzima ngaphezu kokuba nzima kuyena. Impilo yakhe yayiyisiqinisekiso sethemba,

*5:8 simi isibindi, singathanda kakhulu ukwahlukana
nekhaya elisemzimbeni, sihlale ekhaya eliseNkosini.*

futhi inhliziyi yakhe ijabulile inesibindi futhi ibonga.

Ivesi 8 – “*Simi isibindi, singathanda*” – futhi, uPawulu uyaqinisekisa injabulo yakhe yesibindi ezalwe ngukukholwa. Azi Lowo azohlangana naye ekufeni, wacabanga ukuthi kuncono ukuba kude nomzimba wasemhlabeni abe neNkosi, yize lokho kuzoba ngukuhamba-ze komphefumulo wakhe ungenamzimba. Ukufisa kwakhe kokuqala kwakungukubuya kweNkosi ngaphambi kokufa kwakhe emzimbeni obuthakathaka, uguqulwe ngokuphuthuma ukuba ube ngongabhubhiyo, ongakhohliseki. Ukukhetha kwakhe kwesibili kwakungukufa ngaphambi kokubuya kweNkosi ukuba athokozele ubukhona beNkosi noma ehamba-ze. Ukukhetha kwakhe kwesithathu kwakungukusala ephila ebubula ezinhluphweni zempilo yasemhlabeni.

5:9-11 - Isihlalo sokwahlulela sikaKristu

Ukukholwa kukaPawulu kwavula amehlo emphefumulweni wakhe ukuba abone okungabonwayo, izinto ezizayo. Ngalendlela

5:9 Ngalokho futhi, noma sisekhaya noma sahlukene nalo, sihlose ukuba sibe ngabathandeka kuye.

wayebona ukuvuka okuzayo, wayebona nokwahlulela okuzayo nokwabalungile. Kwakungokunye okwagquguzela ukwenza kwakhe.

Ivesi 9 – “*Sihlose ukuba*” – ngesiGrekhi igama elisemuva kwegama “*sihlose*” lihlanganise amagama amabili *Phileo*, osho ukuthanda noma ukukhathalela, Kanye no *Timao* osho ukuhlonipha. Ngakho umsusa walomqondo ngukuthanda ukuhlonishwa, ukugquguzela ukubongwa. Kulempilo sigquguzelwa ngukubonga esingakuthola phambi kwenkosi uNkulunkulu wethu. Futhi igama eliyisenzo alivezi isenzo sesikhashana, kodwa lihlobene nemvelo eqhubekayo yendlela yokuphila yesifiso esinamandla kangaka.

“*Noma sisekhaya noma sahlukene nalo, sihlose ukuba sibengabathandeka kuye*” – ukuthi ngabe sisekhaya kulomzimba noma ekhaya neNkosi siyathandeka kuye. Ukuze ezindaweni zonke impilo esithola kuzo sibe noncumo Lwakhe.

Ivesi 10 – “*Ngokuba thina sonke simelwe ukubonakaliswa phambi kwesihlalo sokwahlulela*

*5:10 Ngokuba thina sonke simelwe ukubonakaliswa
phambi kwesihlalo sokwahlulela sikaKristu, ukuze
yilowo nalowo amukele njengalokho akwenzileyo
esesemzimbeni, noma okuhle noma okubi.*

sikuKristu” – lokhu kungukuthi “thina” ukwahlulelwa, kukhuluma ngabakholwayo kunalabo abangakholwayo. Qaphela okubhekiswe kubo lapha kulenkulumo “bonke” abakholwayo. Futhi lona akusiwo umcimbi ozikhethela wona, ngoba “*sonke simelwe ukubonakaliswa*” lapho. Kuyisimiso sikaNkulunkulu Kanye nabo bonke abalungileyo bezikhathi zonke okumele sigcinwe. Igama elingemuva kwegama “ukubonakaliswa” lambula okungaphezu kombono wokuthi bonke bazoba khona. Umcabango ungukuthi konke kuzovezwa noma kuvezwe ekukhanyeni lapho. Akukho okuyosala kungambulwanga okungavunywanga kulabo abenziwa kabi, kungabe nguNkulunkulu noma abantu. Konke kuyoza ekukhanyeni kwambulwe ngokuphelele futhi kuhloliwe ngalolosuku. Akukho okungeke kuvele kubhekwane nakho. Khumbula imicabango efanayo encwadini 1 kwabaseKorinte 3, lapho ukwahlulelwa kwabalungile kudlula emlilweni odlayo.

“Ukuze yilowo nalowo amukele njengalokho akwenzileyo esesemzimbeni” – lapho igama “bonke”

*5:11 Ngakho lokhu sikwazi ukwesaba iNkosi,
siyabancenga abantu; kepha sibonakalisiwe
kuNkulunkulu; ngiyethemba ukuthi nakuye unembeza
wenu sibonakalisiwe.*

emshweni wokuqala lithatha bonke abantwana beqiniso baNkulunkulu, “*yilowo nalowo*” lifaka wonke umuntu. Bonke kumele kubhekanwe nabo uqobo lapho. Bonke bazophathwa ngokulunga balungiswe phambi kweNkosi nabantu. “*Okuhle noma okubi*”, kokubili kuzobhekanwa nakho ngokulingana, akukho okuzokweqiwa. Uma umklomelo usufika, azonikezwa kulabo abathembekile ngempela, ngokuba uJesu uzobuya ephethe imiklomelo (isambulo 20:12). Lapho ukulahlekelwa kufanele khona ukulahlekelwa kuyoba ngumphumela, ngokugcwele njengoba kufanele. Lapho kunemivuzo, siyazi ukuthi uNkulunkulu umnene kanjani ukwenza leyo mivuzo ekhazimulayo, egcwalisa ngokuchichima kakhulu njengendlela yakhe (ngokukaLuka 6:38). Akekho opha ngaphezu Kwakhe. Lapho kunokulahlekelwa, kakhulu kangakanani imiklomelo elahlekile, ekulahlekelweni okukhulu kumvuzo kaNkulunkulu abefisa ukusinika yona ebesingaba nayo kuye.

Ivesi 11 – “*Ngakho lokhu sikwazi ukwesaba iNkosi, siyabancenga abantu*” – Ngoba siyazi ukuthi iNkosi

ingubani, yingakho sinyakaziseka, hhayi ngenxa yethu, kodwa manje ngenxa yabanye, ukuba ubuwazi ukuthi ibhuloho ligcwele amanzi ubungeke usixwayise isitimela esigijimayo? Ngempela ungakwenza! Ungangakwenzi kanjani? Ukuba ubuwazi ukuthi itsunami iyeza ubungeke uxwayise abantu abasolwandle? Ubungeke kanjani? Futhi, lokhu akusikho esikwazi ngokukubona. Kodwa lokhu esikwazi ngokukholwa. Akusikho esikwazi ukukubona ngamehlo ethu enyama, kodwa ngamehlo ethu okukholwa, amehlo kamoya. Lezo “zinto ezingabonwayo” kodwa siyazi ukuthi ziyiqiniso futhi ezangempela. Ngakho ngokukholwa siyazi ukuthi kunokwahlulelwa okuzayo, okungukuthi wonke umuntu uyoba yingxenye yakho. Kulengcosana sibona abalungile behlulelwa phambi kwesihlalo sikaKristu. Ekupheleni kwencwadi yeSambulo 20 sibona isithembiso ekupheleni kokwahlulelwa kwalabo abangalungile behlulelwa esihlalweni esikhulu sobukhosi sokwahlulela. Siyazi ngomcimbi ozayo. Siyazi futhi ngesexwayiso sikaNkulunkulu esingenayo, akekho ongabalekela ukubheka Kwakhe, ukuthi *“futhi akukho-nto edaliweyo engabonakali phambi kwakhe, kepha konke kwambuliwe kusobala phambi kwamehlo akhe”* (kumaHeberu 4:13). Siyazi ukuthi wonke umphefumulo ongahlengiwe kuMsindisi, “kuyinto esabekayo ukuwela ezandleni zikaNkulunkulu

ophilayo”. Ukubhubha kwabo kuqinisekile, ngokuba “*akenzi onecala ebe-msulwa*” (Nahume 1:3). Ngakho ukwazi lokhu esikwaziyo sithande njengalokhu sithanda, siqonda ukuthi okunye ukwahlulela kuyothinta imvelo yokunakekela kwethu abanye, sesinesiqiniseko sakho lokhu asikwazi ukwenza ngenye indlela kodwa ukuba sifune ukuncenga abanye. Futhi uma singazimisela, kungenxa yesizathu esisodwa, ngokuba asikholwanga nhlobo. “Cha! Mina nginamahloni” abanye bangaphendula. Cha! Angisabi. Uma buwazi ukuthi umama wakho noma indodana yakho ibikulesi sitimela esigijimayo ubungeke umemeze ngakho konke onakho. Akusiwo amahloni, kodwa ukuthi awukholwa lokhu uNkulunkulu akushilo ezwini lakhe. “Cha ukuthi nje angazi ukuthi ngingathini”. Wazi ngokwanele. Futhi unesethembiso sikaNkulunkulu ngemuva kwalokho. Siqaphele, singazikhohlisi. Impilo yokukholwa iyaphila impilo yokuthoba, ngokuqonda;

- Ukuthi uvuko lungokwangempela.
- Ukuthi singajabulisa uNkulunkulu ngezimpilo zethu.
- Ukuthi ukwahlulelwa kumisiwe futhi kuyasondela.
- Ukuthi bonke nabanye bazoqondana nokufanayo.

- Ukuthi iNkosi ingumahluleli osabekayo kwabalahlekile.
- Ukuthi empeleni singenza umehluko kwabanye nakithi.

Sancengwa, nathi siyancenga. Singancengwanga siyafohla.

“Kepha sibonakalisiwe kuNkulunkulu” – wazi ngokuphelele ukuthi singobani. *“Futhi akukho-nto edaliweyo engabonakali phambi kwakhe”* (kumaHeberu 4:13). *“Amehlo kaJehova asezindaweni zonke, aqaphela ababi nabahle”* (izaga 15:3). Konke kuhamba-ze futhi kusobala phambi kwakhe, bhala phansi izinto *“ezisekufihlekeni”* ezisenhlizweni yakho. Njengalokhu eshilo uPawulu encwadini yakhe yokuqala kulaba bantu, *“...ingakafiki iNkosi eyakukuveza ekukhanyeni okufihlakeleyo kobumnyama iveze obala izizindlo zezinhliziyi; lapho-ke yilowo nalowo uyakuthola ukubongwa kuNkulunkulu”* (1 kwabaseKorinte 4:5). Konke kusobala! Konke kulungisiwe!”

“Ngiyethemba ukuthi nakuye unembeza wenu sibonakalisiwe” – uPawulu wayesola ukuthi ubuqotho bakhe babungufakazi impela kubo bonke. Impela kwakungubufakazi kulabo izinhliziyi zabo ezifuna ukukubona.

Amaphuzu Okuzindla

Qaphela ukuthi imicabango kaPawulu lapha iyasiza ukuthi siqonde isimo semiphefumulo yabasindisiwe phambi kokufa nangemuva kokuvuka. Ingabe imiphefumulo yabalungileyo abafile iba sesimweni sokungazi lutho? Uma kunjalo kungani uPawulu ekhuluma ngobuze bobukhona bethu eNkosini singenamzimba? Kwenza mehluko muni uma singaboni lutho ngaleso sikhathi? Ngokuba futhi sihlezi silangazelela uvuko, lapho imiphefumulo yethu ekugcineni ihlangana nemizimba yovuko.

Kanti futhi, ubukhona bukaKristu kuyoba yindawo yenjabulo, noma “sihambaze/ size”, kuyisimo esithakaseleka kakhulu kunempilo yalapha emhlabeni. Buka incwadi kuFilipu 1:23, ukukhetha kukaPawulu ukufa, *“nginesifiso sokumuka ngibe noKristu, ngoba yikho okuhle kakhulu”*.

Ikilasi 9 – 2 KwabaseKorinte 5:12-21

*5:12 Asizincomi futhi kini, kodwa sininika ithuba
lokuzibonga ngathi, ukuze nibe nakho okokuphendula
abazibongayo ngokusemehlweni kungesikho
okusenhliziyweni.*

Sesifika kwingxenyana ebaluleke kakhulu manje, ngokuba lengxenywe ithinta izifundiso zenkolo ezibaluleke kakhulu.

5:12-21 – inkonzo yokubuyisana

Ivesi 12 – “*Asizincomi futhi kini*” – UPawulu wayethule intshisakalo nenjongo yakhe futhi wayeveze owakhe umsebenzi ngokubheka isihlalo sokwahlulela sikaKristu nomsebenzi wokukholisa ngenxa “*yokwesaba iNkosi*” (ivesi 9 kanye 11). Futhi ngaleyo ndlela mhlawumbe wayekhumbula abanye lapho eKorinte abasikisela ukuthi wayezinikele kakhulu ekuzibongeni (3:1).

“*Kodwa sininika ithuba lokuzibonga ngathi*” – yize noma uPawulu wayengazincomi kubona, kepha wayezincoma kubaholi babo ngabo. Lokhu wayekukhuluma sakubhuqa. Isiqalo sikaPawulu ekhuluma ngobuwula, asazoqhubeka ngabo ngisho naku (11:21). Kwaba sengathi uyacabanga ukuthi

bebedinga okokubhebhethekisa noma ukuqhuba inkulumo yalabo ababemuzwa bendlalela ngaphambi “kwabaphostoli bamanga” ababephakathi kwabo.

“Abazibongayo ngokusemehlweni kungesikho okusezinhlizweni” – uPawulu ubonakala eveza isimo salabo ababemphikisa lapha. Amadoda ayezinikele kakhulu ekubukekeni kwangaphandle noma ekubukiseni kwangaphandle kunenhliziy oshukunyiswa ngempela yiqiniso likaNkulunkulu. Ieliphuzu lizovela futhi ngokuhamba kwesikhathi (10:7). UPawulu wayesikisela ukuthi yena nalabo ayenabo babelingana nalokho ababekuboniswa obala abaphambene nabo, *“abafuna ithuba lokuba bafunyanwe benjengathi”* (11:12-13). Kepha umehluko bekungukuthi izikhonzi zikaNkulunkulu zeqiniso bezinsulwa, kanti babenamanga futhi begqugquzela inzuzo yabo yokuzicabangela.

Kunabantu abanengi abaphila inkolo engaphandle nje kuphela kunobuhlobo obuseduze noNkulunkulu. UPawulu ubehlobanisa izinto ezazingqugquzela enkonzweni, ezingenakwenza nokubukeka kwangaphandle. Ukuthi abaphikisi bakhe babeshukunyiswe kakhulu kwambula amanga enkolo yabo. Kuhlala kunjalo.

Ivesi 13 – *“Ngokuba noma sigcwaneka, kungenxa*

kaNkulunkulu” – igama “sigcwaneka” likhuluma ngomsangano. Waphinda futhi uPawulu cishe wabhekisela ekumangaleleni komsangano owawukhulunywa ngabo eKorinte. Bekungeke kube ngokokuqala noma okokugcina amadoda ebuyela ekuthukweni komuntu siqu lapho engakwazi ukumelana nempumelelo nemibono yomunye. Nokho ukumangalelwa kwakusho okuncane kuPawulu njengoba kwenza kunoma yimuphi umphefumulo ozinzile futhi osekelwe othandweni lukaKristu. UPawulu akaphiki ukuthi uyindoda ehlanyayo. Kuphela ukuthi uma kuphuma emakhanda abo konke kwakungenxa yenkosi. Futhi uma kukhona ukuhluzeka noma ukuhluzeka kwengqondo kuye konke kwakungenxa yabo. Waphinde waba khona nozakwabo waba “yisikhonzi ngenxa kakristu” (4:5). Nakuba kubonakala sengathi isimilo sikaPawulu sasingavikelekile ekuhlaselweni ngabangani bakhe lapha eKorinte njengoba kwakufanele, nokho ukuzibophezela kwakhe kokuhle kakhulu kwahlala kuqinile njengakuqala. Uthando lwakhe lwaba ngukuzibophezela kokuhle kwabanye kungakhathaleki ukuthi bona baphendula kanjani.

*5:14 Ngokuba uthando lukaKristu luyasiqhubezela,
sikubona lokhu ukuthi munye owafela bonke; ngakho-
ke bonke sebafa;
5:15 wafela bonke, ukuze abaphilayo bangabe
besaziphilela bona, kodwa baphilele yena
owabafelayo, wabuye wavuka.*

Ivesi 14 – “*Ngokuba uthando lukaKristu luyasiqhubezela*” – “*luyasiqhubezela*” nanku umbono wokuphoqwa noma ukucindezelwa yisibopho. Isenzo ngqo ngesiGrekhi sibhalwe ngendlela eqhubekayo “*luyasiqhubezela*”, ukuphakamisa amandla agqugquzela ngokuqhubeka kuPawulu. Buka incwadi kaJeremiya 20:7-9). Umongo (ivesi 15-16) aveza ukuthi “uthando lukaKristu” lukhuluma ngokukhethekile ngamandla acindezelayo othando lukaKristu kithi kunothando lwethu ngaye. Ngoba uyiNkosi yenkazimulo futhi wanikela ngokuphila kwakhe ngenxa yethu, ngakho siyanyakaziswa.

“Sikubona lokhu ukuthi munye owafela bonke ngakho-ke bonke sebafa” – ngokuba abantu bafile ekulingweni nasezonweni, ngakho kwakufanelekile ukuba uMsindisi ahlangane nabantu ekufeni ukuba abaholele empilweni yokuphila.

Ivesi 15 – “*Wafela bonke, ukuze abaphilayo bangabe besaziphilela bona*” – “Ukuba bangabe besaziphilela” ukhuluma ngabo bonke abeze ekuphileni

*5:16 Kanjalo thina asisayikwazi umuntu ngokwenyama;
nokuba besimazi uKristu ngokwenyama, nokho manje
asisamazi.*

okungunaphakade ngokukholwa kuKristu. UPawulu ulandisa lapha ukuthi kwakuyithonya elibambekayo kubo. Uma umsindisi wethu engaphilelanga intando yakhe kodwa kunalokho wazinikela ekufeni ngenxa yethu, pho thina esiye sathola ukuphila kuye manje singaziphilela kanjani, njengoba sasenza singakamazi? Umhlatshele ka Kristu wothando uyasibophezela ukuba silandele ekuzinikeleni ngokuzidela kwakhe. Indlela elungile yokwenza koMkristu. Enye indlela engaphansi kwalena ayifanelekile, izeza umuzwa wokungabongi.

Ivesi 16 – “*kanjalo thina asisayi kwazi umuntu ngokwenyama*” – kuKristu, uPawulu amehlo akhe ayekumsindisi wakhe owavuka, ngakho ubengababuki abantu njengalokhu abanye benza. “Ngokusemahlweni” (ivesi12) noma ukubalukeka komuntu kwenza umehluko omncane kuye. Usiko, uhlanga, ibala, umholo, ukufunda, noma isimo somuntu kuya uma kubukwa isidingo sokubuyisana noNkulunkulu kulahleka. Uma kunguNkulunkulu owehla ukuzohlangabezana nesidingo sami, nami kumele ngizimisele ukwehlela phansi ngenxa yoluntu. Buka umqondo kaPawulu, umqhathanise

*5:17 Kanjalo uma umuntu ekuKristu, uyisidalwa esisha;
okwakuqala kudlulile; bheka, sekuvele okusha.*

nabanye abaphostoli, KwabaseGalathiya 2:6.

“Nokho manje asisamazi” – laphe ngaphambi kokuphenduka kukaPawulu wayazi ngoJesu waseNazaretha futhi wamhlola ngokomumo womuntu, nokho manje esethole ukuphila kuye uJesu Kristu, uPawulu wambheka lowo waphakade ngendlela ehluke ngokuphelele.

Ivesi 17 – *“Kanjalo uma umuntu ekuKristu uyisidalwa esisha”* – kwakungasikho ukuthi abantu noMsindisi baguquka. Kwakungukuthi uPawulu (nabo bonke abahlengiwe) baguqukile. Lokhu akusikho ukuguquka okuqhubekayo njengalokhu bekukhulunywe ngakho ekuqaleni, okuza kithi *“esibuka ngobuso obumbuliwe inkazimulo yeNkosi njengasesibukweni”* (3:18; KwabaseRoma 12:2). Kunalokho, kukhuluma ngokushesha, ukuguqulwa okungaphakathi okupheleleyo kokuzalwa kabusha, okwenzeka ngesikhathi umphefumulo ukholwa kuJesu.

Cabanga ngokubaluleka okukhulu kwalelo gama elincane “uma”. Sonke isibusiso noma isiqalekiso

sokuba khona komuntu phakade sihlezi phezu kwakho. “Uma” cha ke akusiso isibusiso, ithemba, ifa, amagugu asezulwini noma injabulo noma isithembiso, “uma” yebo, kushuthi kukhona sonke isibusiso negunya ezindaweni zasezulwini kuKristu, nasephakadeni.

Bheka ukuthi kuKristu zonke izinto zenziwe zaba zintsha (siboleka kancane ku F.E. Marsh);

- Inhloso entsha – ukuthokozisa uNkulunkulu (ivesi 9).
- Umqondo omusha – ukuphilela yena owasithandayo (ivesi 15).
- Indlela entsha empilweni – sihamba ngokukholwa (ivesi 7).
- Umsebenzi omusha – inkonzo yokubuyisana (ivesi 20).
- Ukuqokwa okusha – amanxusa (ivesi 20).
- Isiqiniseko esisha – inkazimulo (ivesi 1-8).
- Isitha esikhulu esisha – Sathane.

“Okwakuqala kudlulile; bheka, sekuvele okusha” – igama lesenzo libalulekile lapha. Isenzo sesiGrekhi ngemuva kuka “kudlulile” sibhalwe ngendlela yesikhashana (aorist), singakhulumi ngokuqhubeka

5:18 Kepha konke kuvela kuNkulunkulu owenza ukuba sibuyisane naye ngoKristu, wasinika inkonzo yokubuyisana,

noma ukwenza okuqhubekayo kodwa okwesikhashana. Isenzo esingemuva “kuvela” sibhalwe ngenkathi efanele, sikhuluma ngesenzo uqale ekuqaleni usaqhubeka nakwinkathi yamanje. Ngenkathi sisindiswa kuKristu okudala kuyadlula. Njengoba ke leso sikhathi esinzima siqhubekile esimweni lapho zonke izinto ziba zintsha kuye. Yize “umuntu omdala” ehlala kithi, kodwa “umuntu omusha” wokudala kukaNkulunkulu esekithi naye futhi, (kwabase-Efesu 4:22-24). Ukungcweliswa komzalwane sekulele ekutheni akhumule “umuntu omdala ongowenkambo yokuqala, owonakala ngezinkanuko zenkohliso”, sigqoke owemvelo entsha, “owenziwa abemusha nokwazi ngomfanekiso walowo owamdalayo” (kwabaseKolose 3:5-10). Ngakho ke kukhona ingxenye ephелеle yoguquko lethu kusukela ngesikhathi sokusindiswa kwethu, futhi kunesici esiqhubekayo, kuyoze kube sethuneni.

Ivesi 18 – “*Kepha konke kuvela kuNkulunkulu*” – Igama “konke” libe lisha kithi abakholwayo, uPawulu uqinisekisa lokho manje kuNkulunkulu. “*Izipho zonke ezinhle neziphiwo zonke ezipheleleyo zivela*

phezulu, zehla kuYise wokukhanya” (uJakobe1:17).
“*Owenza ukuthi sibuyisane naye ngoKristu*”, lapha kukhulunywa ngabazalwane, ngokusobala ukhuluma nabakholwayo labo abalitholile ithuba lokubuyisana naye ngoKristu. Lokhu akukhulumi ngabantu bonke.

“Sibuyisane” noma “ukubuyisana” kuvela izikhathi eziyi-5 kumavesi amathathu ku 18-20. Umbono uyafana nasencwadini kwabaseRoma 5:1, “*ngakho lokhu sesilungisisiwe ngokukholwa, sinokuthula kuNkulunkulu ngeNkosi yethu uJesu Kristu*”. Ekubuyisaneni, ulaka lukaNkulunkulu maqondana nesono lwanelisekile ngokufa kukaKristu efa endaweni yethu. lapho noma yimuphi umuntu ekholelwa kuJesu Kristu njengokuphela kwethemba lakhe lensindiso, lowo mphefumulo “ulungisiswa” noma wenziwa olungile phambi kukaNkulunkulu. Kona kanye ukulunga kukaJesu Kristu kunikwa yena noma kubalelwa kuye. Ngenxa yalokho lowomphefumulo olungisiswayo ulungisiswa ngokupheleleyo kuNkulunkulu, kube sengathi akonanga. bonke ababizwa ngokuthi “babuyisene”, ekuqaleni “bebengabafokazi nezitha” kuNkulunkulu, manje bathole “ukuthula kuNkulunkulu” (kwabaseKolose 1:21).

“Wasinika inkonzo yokubuyisana” – akusikho

5:19 ngokuba uNkulunkulu ekuKristu wenza ukuba izwe libuyisane naye, engababaleli iziphambeko zabo, ebeka kithi izwi lokubuyisana.

kuphela ukuthi “ubaba wethu” usinike “zonke izipho ezinhle” ukuba kuzuze thina, kodwa usinikile lokhu okumele ukuba kuzuze abanye futhi, ngokuphinda phinda uNkulunkulu ufuna ukufaka iqiniso kithi ukuthi imivuzo yakhe akaqondile ukuba igcine kuwe nami kuphela. Uhlezi ehlose ukuba ophiwe abe ngophayo. Ukuba labo ababusisiwe kuKristu babusise abanye. Imiqondo emibili ikhulunywa emushweni ofanayo lapha, njengokungathi ngoJesu umoya ofanayo:”owenza ukuba sibuyisane naye ngoJesu Kristu, wasinika inkonzo yokubuyisana”. Ukuba siyaphila nokuthi siyapha kusemqondweni kaNkulunkulu kokubili ukuba siyapha kokubili. Simelwe ukudlulisa lokhu esikuphiwe.

Ivesi 19 – “Ngokuba uNkulunkulu ekuKristu wenza ukuba izwe libuyisane naye” – UJesu wayengenzi owakhe umsebenzi uma eza ukuzokwenza indlela phakathi komuntu noNkulunkulu. Kwakungumsebenzi kaNkulunkulu kusukela ekuqaleni kuya ekugcineni, futhi “konke” kuba kusha kumntwana ka Nkulunkulu (ivesi 18). Nguye ngomusa owenza izinqumo nemihlatshelo kodwa kunguye owoniwa.

Bheka lokhu okusobala lapha, isidingo sokubuyisana noNkulunkulu kumuntu sisho ukuthi kunenkinga kumuntu. Kuthatha ukhulukaniswa phakathi kukaNkulunkulu nomuntu, nokuthi bonke abantu bahlukene kakhulu futhi basesimisweni esifanayo sesidingo (“sebafa”, kuvesi 14). Isiphetho sakho ukuthi ngakho-ke wonke umphefumulo unomthwalo wemfanelo yokubona isidingo sakhe sokubuyisana nomdali wakhe. Sonke isoni kufanele silahle ukuphikisana kwaso noNkulunkulu nendlela yakhe futhi samukele imigomo nesihe sikaNkulunkulu. Wonke umphefumulo kumele uthembele kuJesu Kristu yedwa ukuze usindiswe esonweni.

“Engababaleli iziphambeko zabo” – futhi lokhu akukhulunywa ngabo bonke abantu kodwa kuphela labo abathole ukubuyisana noNkulunkulu. Izono zabahlengiwe ziyasuswa emlandweni wabo, zibalelwe kuJesu Kristu owabathwala ngokufa. Ngalokhu kusho ukuthi umphefumulo osindisiwe awusenacala lezono zawo futhi ukhululiwe ecaleni lawo ku Nkulunkulu.

“Ebeka kithi izwi lokubuyisana” – umusho wangempela lapha uthi “futhi ngokubeka kithi izwi lokubuyisana. “Izwi lokubuyisana” elibekwe ngaphakathi liyingxenye yaleyo “ngcebo” ebekwe

*5:20 Ngakho singamanxusa kaKristu ngokungathi
uNkulunkulu unxusa ngathi; siyanincenga
esikhundleni sikaKristu, sithi: “Buyisanani
noNkulunkulu.*

“ezitsheni zebumba” zokuphila kwethu emhlabeni (4:7). Lokhu akusikho lokho esikwaziyo kuphela kodwa nalokho esikuthwalayo. Futhi lokhu akusona nje isipho sokubuyisana kodwa “izwi lokubuyisana”, uPawulu ubuyela emcabangweni wokungamukeli nje kuphela kodwa ukukhuluma, okokudlulisa kubantu lokhu esikuphiwe. Ngomunye umqondo uPawulu ubhekisa kulolo bizo lwenkonzo aluthola eNkosini kusukela ngesikhathi sokuguquka kwakhe. Nokho kabanzi ukuphakamisa ukuthi iyini inhloso yabo bonke abangene emuseni kaNkulunkulu kuKristu. Sonke sifake kithi umlayezo wevangeli weqiniso nonamandla. Thina sodwa esingabakaKristu siphethe izimpendulo izwe elizidingayo ekujuleni kwalo. Sibambe indlela yodwa yokubuyisana noNkulunkulu weqiniso nophilayo okungukuphela kwakhe. Ngakho-ke bekungaba okungacabangeki neze ukuthi singafuni ukubhebhethekisa lezi zindaba nalamazwi ayigugu konke lapho singafinyelela khona.

Ivesi 20 – “Ngakho singamanxusa kaKristu” – Inxusa liphethe igunya leNkosi yalo. UPawulu nayesebenza

nabo babezibheka njengabameleli bakaKristu uqobo lapha emhlabeni, bemkhulumela ngegunya lakhe, buka ukuthi siphakeme kangakanani isikhundla nomthwalo wemfanelo njengamanxusa eNkosi yamakhosi uqobo. Yithuba lomusa omkhulu ukwedlula ukumela noma yiliphi iphalamende lasemhlabeni likamongameli, ukhongolose noma inkosi. Futhi-ke bonke abangabaKristu bangamanxusa anjena, ngamazwi ethu kanye nemisebenzi.

“Ngokungathi uNkulunkulu unxusa ngathi” – Ukuthi lowo Nkulunkulu owayekuKristu (ivesi 9) kusho ukuthi manje usekithi, usanikeza namanje ukubuyisana. Uma kungumntwana kaNkulunkulu weqiniso, eza nevangeli likaNkulunkulu leqiniso, enxusa ukubuyisana noNkulunkulu, kufana nokuthi uNkulunkulu ngokwakhe wenza ukunxusa. Nakuba abantu bengase bangacabangi kanjalo, iphuzu elibalulekile ngukuthi uNkulunkulu ubheka kanjalo! Ozwayo uyokubukwa ngendlela aphenndule ngayo, sengathi wayephendula kuNkulunkulu uqobo. Khumbula incwadi ngokukaLuka 10, sibona okufanayo odabeni lwabafundi, bethunywa ngababili emizini yakwa Israyeli. UJesu inkosi yabathumela *“emizini nasezindaweni zonke ebizakuya kuzo yona”* (ivesi1). Uma labo bameleli bakaJesu bamukelwa emzini, kwakuyokulandela isibusiso sobukhona

bukaKristu uqobo. Kodwa wonke umuzi ongamukeli abafundi bakaKristu uyohanjelwa kuphela ngukwahlulela kukaNkulunkulu (ivesi 11-12). Indlela ababephatha ngayo umlayezo nezithunywa zikaKristu yayinjengokungathi baphatha uKristu ngendlela efanayo.

“Siyanincenga esikhundleni sikaKristu sithi: buyisanani noNkulunkulu” – siza nangendlela yokuncenga kwabangasindisiwe ukuba babambe ithuba “lokubuyisana” naye. Kodwa futhi siza nomthetho wokuba abantu babuyisane, ngokuba isenzo lapha sibhalwe njengomthetho. Ngakho-ke njengamanxusa kaNkulunkulu siza ngegunya lakhe. Ngoba *“uNkulunkulu... usememezelile kubantu ukuba bonke ezindaweni zonke baphenduke”* (izenzo 17:30). Bonke abazwayo babalelwa nguNkulunkulu ukuthi bakholwe futhi bamukele. Kanjalo isenzo *“buyisanani”* sibhalwe ngomqondo wesikhashana kunomqondo oqhubekayo. Lena akuyona inqubo abantu okufanele bangene kuyo, kodwa umzuzwana wesinqumo nokuguqukela kuwo wonke umuntu. Lamazwi ehlanganiswe neVesi 11, aphakamisa ukukhuthala esinxusa ngakho abangasindisiwe embusweni. Lesi akusona isimemezelo nje kodwa yisicelo esinozwelo. Iqiniso lokuthi sizokuza ngalendlela liphakamisa ukuthi umhlaba ongasindisiwe ngeke wamukele umlayezo

ngokushesha lapho uwuzwa. Ngakho-ke ukuncenga kuyadingeka futhi kufanelekile. Ivangeli lingumlayezo ophuthumayo, ngakho-ke kufanele kube nesilinganiso sokuphuthuma mayelana nobufakazi bethu. Lesi sici esibalulekile siyacaca kule ngxenye. Intshumayelo ka Jonathan Edward ethi, “izoni ezandleni zikaNkulunkulu othukuthele” (ngokuhunyushwa) yayingumyalezo ophoqayo, owaletha imiphumela emangalisayo kulabo abezwayo. Ekuzivikeleni kulabo ababemgxeka futhi uJonathan Edward waphendula ngalendlela “uma singacabanga ozibona elengela eweni elivutha amalangabi, elenga ngentambo ayazi intekenteke, ingeke ikwazi ukumubamba, uma azi ukuthi abaningi sebeke baba kulesimo ngaphambilini, nokuthi abaningi bawile bashabalala, futhi ayikho into eseduze angabambeleva kuyo ukuzisindisa; angaxakeka kangakanani? Ukulungele kanjani ukucabanga ukuthi manje intambo iyanqamuka; manje, ngalomzuzu, kufanele agwinywe kulamalangabi asabekayo? ... Noma abanjwe phezu kwayo ngesandla sikaNkulunkulu, yena futhi lona othukuthele...? Uyabona kungani bekhala ngomunyu.

Manje bheka kalula leli vesi mngane wami futhi ucabange imiyalelo esiyithola kulo. Siyini isizathu nqangi sethu sokuba kulo mhlaba? Silapha ukuze

*5:21 Ongasazanga isono wamenza isono ngenxa yethu,
ukuze kuyena senziwe sibe ngukulunga
kukaNkulunkulu.*

sizojabuliswa noma sinikeze izinzuzo zomphakathi noma izinguquko ezinkingeni zamadoda? Chal Silapha njengamanxusa kaNkulunkulu afuna ukuhambisa abantu ukuba babuyisane noNkulunkulu.

Ivesi 21 – “*Ongasazanga isono wamenza isono ngenxa yethu*” – uJesu waya esiphambanweni engazange abe nesono okungesakhe. Waba yimvu elungileyo engenasici (kumaHeberu 4:15; 1 kaJohane 3:5). Kodwa ekugcwaliselweni kwesithombe sethestamente elidala izono zabantu zibekwa esilwaneni ngaphambi kokuba sife, phezu kwembuzi ka-azazeli ngaphambi kokuba iholelwe ehlane kanjalo nesono sabantu sabekwa phezu kukaJesu Kristu esiphambanweni ukuze ekufeni kwakhe ezosusa isono.

“*Yena owathwala izono zethu emzimbeni wakhe emthini*” (1 kaPetru 2:24).

“*Thina sonke sidukile njengezimvu; yilowo nalowo uphendukile endleleni yakhe, uJehova wehlisela phezu kwayo ububi bethu sonke*” (UIsaya 53:6).

Kubukeka sengathi izono zethu zabekwa phezu komsindisi wethu emehlweni kaNkulunkulu ngenkathi uJesu ekhala “*Nkulunkulu wami Nkulunkulu wami ungishiyelani na?*” (Amahubo 22:1).

“*Ukuze kuyena senziwe sibe ngukulunga kukaNkulunkulu*” – akusikho kuphela ukuthi izono zalabo abayizoni abakholwayo ziyasuswa, zibekwe kuKristu ngesikhathi sensindiso (ivesi 19). Kodwa nakhu okukhulu futhi kulokhu okwenzeka kulesisikhathi sokushintsha. Ngaso lesi sikhathi sokukholwa, ukulunga kukaKristu kubalelwa kuye lokholwayo (KwabaseRoma 4) Kulokhu kushintsha okumangazayo isono sesoni esikholwayo sibekwa kumsindisi, ukulunga kukaKristu kuba ngokwekholwa kuze kube phakade.

Amaphuzu Okuzindla

Kunegama elibalulekile elivelele kulengxenywe. Yigama lesiGrekhi elithi huper, elichaza ingenhla noma ngale. Kunamaqoqo amathathu kuvesi 14-15 nelinye iqoqo kwisahluko sesi-3 kuvesi 20-21. Leligama linomqondo wokuthi “esikhundleni sika” noma “ngexa ka”. Ukuthi uJesu wasifela noma wafa endaweni yethu kuyavela kumqondo waleligama.

Nokuthi simenzelani uKristu kuyavela. Esimenzela kona, njengamanxusa, ngenxa yendawo yakhe ephakeme, siyanxusa abantu ukuba babuyisane noNkulunkulu, sengathi uNkulunkulu uqobo ubenxusa ngathi. Lokhu kuveza ukumumela esikubona kuvesi 14-15, siyaqonda ukuthi uJesu wafa, kungesikho nje ukuthi wafela thina, kepha wafa endaweni yethu. Kwafa yena esikhundleni sethu, njengenhloko yethu esimele. Ngenxa yokuthi wathatha lokhu okwakufanele thina, siyamkhulumela lokho ayengakukhuluma, okuhle kwabanye. Ukufa kwakhe endaweni yami kukhomba ukufa kwami endaweni yakhe Kanye nangenxa yabanye. (NgokukaJohane 2:24).

“Uma umuntu ethanda ukuza emva kwami, makazidele, athabathe isiphambano angilandele Ngokuba yilowo nalowo othanda ukusindisaa ukuphila kwakhe uyakulahlekelwa yikho; kepha olahlekelwa ngukuphila kwakhe ngenxa yami uyakukufumana. Ngokuba kuyakumsiza ngani umuntu uma ezuka izwe lonke, onakalelwe ukuphila kwakhe na?” (NgokukaMathewu 16:25-26).

Ikilasi 10 – 2 KwabaseKorinte 6

6:1 Kepha thina esisebenza kanye naye siyanincenga ukuba ningawamukeleli ize umusa kaNkulunkulu –

UPawulu uqhubeka nesihloko sakhe senkonzo kaNkulunkulu phakathi kwabantu. Wakhuluma ngezisusa nomyalezo wenkonzo esahlukweni 5, manje ugxile kwisahluko 6, inkonzo kaNkulunkulu.

6:1-10 – indlela yenkonzo yeqiniso

Ivesi 1 – “*Ningawamukeleli ize umusa kaNkulunkulu*” –UPawulu ukhuluma namakholwa aseKorinte njengomuntu onikele ukuphila kwakhe enkonzweni yeNkosi yokubuyisana. Njengoba kubonisiwe esahlukweni esandulele lesi, wonke amakholwa kumelwe ukuba anikezelwe kulomsebenzi wokubuyisana ngandlela thize. Kungenzeka singabizelwa enkonzweni efana nekaPawulu kepha sonke samukele enkosini, kungesiso isipho sokubuyisana kuphela, kepha “izwi lokubuyisana”. Bonke abakuKristu baphethe ingcebo ezitsheni zabo zasemhlabeni besaphila. Esinakho okuvela eNkosini kumele kukhulunywe futhi kuqhutshwe. Ukungaphenduli kanjalo kungukuwamukelela “ize” umusa kaNkulunkulu, akusizi lutho. Futhi, kuvalela

6:2 ngokuba uthi: “Ngesikhathi esihle ngikuzwile,
nangosuku lwensindiso ngakuhlangulisa;” bheka,
manje kuyisikhathi esihle kakhulu; bheka, manje
kulusuku lwensindiso; –

ngaphakathi kunokuba kuqhube umyalezo omuhle wevangeli. Yizwa uNkulunkulu ngomphostoli wakhe esincenga ukuba sibe yingxenye yenjongo yakhe enkulu yomusa.

Ivesi 2 – “*Bheka, manje kuyisikhathi esihle kakhulu*” – UPawulu uqala ukucaphuna encwadini ka-Isaya 49:8. Lapho u-Isaya ephrofetha ngoMesiya, leyonceku yeNkosi, ekuzalweni kwayo nasenkonzweni yayo! UMesiya wayeyofika efikela “*ukubuyisela kuye uJakobe*” futhi “*kube yinsindiso yami kuze kube-semkhawulweni womhlaba*” (49:5-6). Okungokuza kukaMesiya, u-Isaya amemezela ukuthi uyakuba “*usuku lwensindiso*” lapho uNkulunkulu eyokuzwa futhi asize; isikhathi lapho eyolalela ukukhala kwalabo abakhuleka kuye. UPawulu manje ukhomba kulesikhathi samanje sokuza kukaMesiya, ukufa nokuvuka kwakhe, uthi; “*ilokhu bakwethu! Yilo kanye usuku akhuluma ngalo umprofethi ngayo*”. Usuku lapho uNkulunkulu ezimisele ukuletha insindiso yakhe kuwo wonke umphefumulo okhala kuye. “*Ngokuba bonke abayokhuleka egameni leNkosi bayakusindiswa*”

*6:3 asibekeli muntu nasinye isikhubekiso nangokukodwa,
funa inkonzo yethu isolwe,*

(kwabaseRoma 10:13).

Ivesi 3 – “*Asibekeli muntu nasinye isikhubekiso*” – njengoba lokhu empeleni kulusuku lokugcwaliseka kwesiphrofetho esinoMesiya embulwa, njengoba lolu kulusuku lwethuba lapho okuningi sekucacile futhi lapho uNkulunkulu enokubizwa. Ngoba kungusuku lapho uNkulunkulu enxusa “ngathi” ukuba bonke abantu babuyisane naye (5:20), ngakho-ke kungaba yishwa uma ngase thina esingabenkosi singangcolisa amanzi acolekile ethuba asinikeze lona, elivulelwe uwonke wonke. Kungaba amahloni uma ngase ngalolo suku silethe ukusoleka emsebenzini kaNkulunkulu nasegameni lakhe ngenxa yeziphambeko ezisuka ekuzicabangeleni sodwa kwethu!

Singaphila kanjani ngenye indlela,
Siziphilele thina ngosuku olunjalo,
Silethe isikhubekiso esiphambanweni,
Sibeke umkhawulo, sandise ukulahleka.

Ivesi 4 – “*Kepha kukho konke sizibonakalisa
njengezikhonzi zikaNkulunkulu*” – ukugunyazwa

*6:4 kepha kukho konke sizibonakalisa njengezikhonzi
zikaNkulunkulu ekubekezeleni okukhulu, nasosizini,
nasekusweleni, nasekubandezekeni,*

kwenkozo kaNkulunkulu nezikhozi kuza ngezikhonzi eziziphatha ngendlela eyamukelekile. UPawulu manje uqala ukulandisa ngesibonelo esitusekayo sakhe nabasizi bakhe, futhi lokhu kungesikho ezintweni ezithize kuphela, kepha “*kukho konke*”. Ekuzinikeleni kwakhe “*njengomhlatshele ophilayo*” eNkosini uPawulu wanikela ngakho konke. Akanikelanga ingxenye yakhe enkosini wagcina enye ezigcinele yena. Konke lokhu kuphambene nokuzicabangela wedwa lapha.

Kunezindlela eziningi zokubona okuningi okubalulwe uPawulu lapha;

- Ivesi 4-5 – Izinhlupho eziyisishagalolunye zabekezelelwa ngokubekezela okukhulu.
- Ivesi 6-7 – Okuhle okuyisishagalolunye.
- Ivesi 8-10 – Okuphikisanayo okuyisishiyagalolunye.

Noma hlawmpe,

- Ivesi 4-5 – Izigameko ezimbi.

*6:5 nasekushayweni, nasekuboshweni, naseziyaluyalwini,
nasekukhandlekeni, nasekuqwasheni, nasekuzileni
ukudla,*

- Ivesi 6 – Isimilo esihle.
- Ivesi 6-7 – Izinsiza zaphezulu.
- Ivesi 8-10 – Okuphikisanayo.

Ivesi 5 – “Nasekushayweni” – uPawulu ngokuhamba kwesikhathi ukhuluma ngokushaywa *“nasekushayweni okukhulu impela”* futhi *“kubaJuda ngathola kahlanu imivimbo”*. Njengoba ngiqonda ukuthi umthetho wamaRoma wawuthi umuntu angashaywa imivimbo engaphezu kwamashumi amane ngemvubu uma enze icala elinzima. Ngakho-ke isiko lokushaya lalivumela imivimbo engamashumi amathathu nesishiyagalolunye enzima emhlane ukuqinisekisa ukuthi akudlulwa emgomeni wemivimbo. IRoma yayingakuvumeli ukuthi ongumRoma ngokobuzwe, njengoba uPawulu ayenguye, ukuthi aphathwe kabi noma ajeziswe ngale kokunikezwa ithuba lokuziphendulela phambi kwabasemagunyeni noma iziphathimandla (izenzo 22:25-29). Ukuthi uPawulu wayeshawe kangaka “engumJuda”, kaningi ezikhathini ezahlukenene kuveza ukungalandeli kwabo umthetho wamaRoma

ebubini bezinhliziyo zabo. Amacala uPawulu okungenzeka ukuthi akawabalanga. EFilipi uPawulu no Silasi bashawa ngokungafanele ngezinduku ngaphambi kokuba baphonswe ejele (izenzo 16: 22-23). Kepha uPawulu wabathwesa icala kuze kufike ekukhululweni kwabo ezandleni zezimantshi uqobo.

“Nasekuboshweni” – sinokulotshiweyo kobusuku bukaPawulu obubodwa ejele eFilipi kuze kufike lapha emsebenzini wakhe. Kodwa lapha kubhalwe ngobuningi, okwenza sibone ukuthi kukhona nezikhathi zokuboshwa kwakhe ezingabhalwanga.

“Naseziyaluyalwini” – ebhekisela mhlawumbe eziyaluyalwini ezadaleka ngenxa yevangeli. Njengesiyaluyalu sase-Efesu esaphakamiswa uDemetriyu kanye nomunye umkhandi wesiliva ohluphekayo khona (izenzo 19).

“Nasekuqwasheni” – umcabango lapha ukuqwasha. Sifunda kwezinye izindawo ukuthi uPawulu wayesebenza ubusuku nemini phakathi nezinsuku zenkonzo yakhe. Eziphilisa ebusuku ukuze athole ithuba lokushumayela uKristu emini. Futhi, kungenzeka ukuthi okuningi kokuthandaza kwakhe kwenzeka ngenkathi abanye belele.

“Ekuzileni ukudla” – Hlampe ebhekise ezikhathini

6:6 *nangenhlanzeko, nangokwazi, nangokubekezela,*
nangobumnene, nangoMoya oNgcwele, nangothando
olungazenzisi,

zokuntula lapho bephoqelesa ukuthi bahambe bengadlile (Kwabasefilipi 4:12).

Ivesi 6 – “Nangenhlanzeko” – uPawulu ngokuqaphela wazigcina ehlanzekile “*isitsha esihloniphekayo*”, “*esingcwelisekile, esinosizo kumninindlu, esilungiselwe umsebenzi wonke omuhle*” (2 Thimothewu 2: 20-21).

“*Nangokubekezela, nangobumnene*” – impande yomqondo wegama “*nangokubekezela*” “*ulaka olukhulu*”. Likhuluma ngalowo “*ophuzayo ukuthukuthela*” noma ongasheshi ukucikeka noma ukudinwa ngabanye. Yingalawo mandla kuqhubeka ukubhekana ngomusa nabantu nangobumnene. Ngisho nalabo okunzima ukubhekana nabo.

“*NangoMoya Ongcwele, nangothando olungazenzisi*” – uMoya ohleli kuye ngokugcwala wayengumthombo womsebenzi kaPawulu. Futhi nomaphi lapho uMoya kaNkulunkulu unikezwa inkululeko yokusebenza, uthando lukaNkulunkulu luba ngumphumela. Buka incwadi kwabaseGalathiya isahluko sesi-5, lapho okokuqala k okubaliwe “*izithelo zikaMoya*” uthando.

*6:7 nangezwi leqiniso, nangamandla kaNkulunkulu,
nangezikhali zokulunga zesokunene nezesokhohlo,*

Buka incwadi 1 KaJohane isahluko 4, lapho kuvela ukuthi okubalulekile kukaMoya weqiniso uthando. Buka incwadi 1 kaPetru 1:22, “*senihlambululile imiphefumulo yenu ngokulalela iqiniso, nize nithande abazalwane ngokungazenzisi*”. Ezindaweni eziningi kwi thestamente elisha sibona okuvumelanayo. Njengomtwana kaNkulunkulu ohamba ngoMoya, uthando lweqiniso luzoya ngokubonakala enhlizweni yakhe nasempilweni nasekuphenduleni kwakhe.

Ivesi 7 – “*Nangezwi leqiniso, nangamandla kaNkulunkulu*” – amandla kaNkulunkulu ayavela ekusebenzeni kwezwi Lakhe. AbaseEfesu abakholwayo bezwa futhi bakholwa “*izwi leqiniso, ivangeli lokusindiswa kwenu*” (kwabo), (Kwabase-Efesu 1:13). Ukuthi izwi lakhombisa ukuba “*lingamandla, bese kuba yinsindiso*” kubo, njengokuba “*kulowo nalowo okholwayo*” (kwabaseRoma 1:16). Izwi likaNkulunkulu eliphilayo, imbewu emangazayo, likwazi ukuzala kabusha (1 kaPetru1:23).

“*Nangezikhali zokulunga zesokunene nesokhohlo*” – uPawulu ukhuluma lapha ngezikhali, “*izikhali zonke zikaNkulunkulu*” ezichazwe kwisahluko sesi-6, lezo

zindlela zokuhlasela nezivikelayo esikwazi ngazo ukumelana nomzabalazo weqiniso likaNkulunkulu kulo mhlaba. Kufanele sihlonyiswe ngezikhali zikaNkulunkulu uma sizokwazi ukuma futhi silwe, uma singenza noma yiluphi uhlobo lomehluko eNkosini lapha. Futhi kumele sithathe konke. Ngezandla zonke, uma sizophumelela. Asikwazi ukuba nakho konke bese singabinayo “inkemba kaMoya” ngale kwalokho akuzokwenzeka mehluko. Asikwazi ukuba nakho konke bese singabinaso “isivikelo/isigqoko sensindiso” ngale kwalokho sizolahlekelwa thina uqobo ekugcineni. Asikwazi ukuba nakho konke bese singabinaso “isihlangu sokukholwa” ngale kwaso angeke sikwazi ukubhekana nemicibisholo yokungabaza omubi ayiciba iqondiswe kithi. Kumele sibe nakho konke uma sizozuzela uNkulunkulu.

Ivesi 8 – “*Ngodumo nangehlazo*” – abahlakaniphile emhlabeni baqonda ngokholo imvelo ehloniphekile yokusebenza kwethu kuKristu. Kepha ngaso leso sikhathi izwi likaNkulunkulu “izwi lesiphambano kwababhuhayo lingubuwula” (1 kwabaseKorinte 1:18). Abangahlakaniphile babheka imizamo yethu njengengahloniphi, baze bayibheke ngisho

nangokunengeka. Ngokuba abanawo amehlo okholo, okubona iqiniso elibalulekile lezwi likaNkulunkulu.

“Ngokuhletshwa nangokutuswa” – labo abaqondayo bakhuluma kahle ngomsebenzi wethu, Labo abangaqondiyo bawubuka njengento engenangqondo, ngisho nohlobo oluthile lobubi. Labo abathanda ubumnyama bayakuzonda ukukhanya kweqiniso likaNkulunkulu (Johane 3: 19 -21), futhi ngaleyondlela bavame ukuzonda futhi bakhulume kabi ngabo bonke abafuna ukukhanyisa ukukhanya kukaNkulunkulu ebumnyameni.

“Njengabakhohlisi kanti singabeqiniso” – labo abangalungile uma bebuka abangalungile bababiza ngabangalungile. Yini enye umkhohlisi angayenza ngaphandle kokubiza iqiniso ngenkohliso? Futhi yikuphi ukutusa okukhulu lapha ngezansi kunokubizwa ngokuthi “umkhohlisi” ngabakhohlisi? Ngakho-ke, ngenkathi uPawulu nayesebenza nabo babizwa ngokuthi “ngabeqiniso”, ngabakhohlisi babebizwa ngokuthi “abakhohlisi”. UNkulunkulu nabahlakaniphile bayakwazi ukuphunyuka ekubizweni kabi. Futhi ngokukholwa siyazi ukuthi uNkulunkulu uzokulungisa konke ngendlela ekugcineni. Kodwa okwamanje, indlela yethu ngeyokuyaphambili “ekubekezeleleni”. UJesu waxwayisa ukuthi bayokhuluma *“bekhuluma konke*

*6:9 njengabangaziwayo kanti saziwa kakhulu,
njengabafayo kanti bheka, siyaphila,
njengabalaywayo kanti asibulawa,*

okubi ngani, ngenxa yami” (NgokukaMathewu 5:11). Kulindeleni, kunganimangalisi. Phezu kokubekezela konke, uJesu uthi masijabule sithokoze ezikhathini ezinjena. Ngokuba siba munye naye uma sihlupheka kanjena.

Ivesi 9 – “*Njengabangaziwayo kanti saziwa kakhulu*” – babengamadoda ayesebenza phakathi kwabantu ngenkathi labo abakhulu bakahulumeni nezimfuno zabo ezivamile emphakathini babengazi lutho ngabo nangomsebenzi wabo, futhi nje, babengenandaba nomsebenzi wabo. Kepha babengamadoda aziwayo yinkosi! Amehlo ayo alandela yonke imininingwane yemizamo yabo. Ngoba kwakungenxa yezinto zayo ababekwenza. Sike sacabanga ngakho esikhathini esidlule ngomfanekiso kaPawulu engena ngokuthula emzini waseKorinte ophithizelayo, ogcwele inkanuko; omunye nje umuntu ongaziwa egcwele imigwaqo yabo ephithizelayo. Nokho wayaziwa futhi ethunyelwe lapho nguNkulunkulu waseZulwini, eletha umlayezo obalulekile, “*izwi lokubuyisana*”, indlela yokukhululwa emsebenzini yabo yobuqaba. Izinceku zikaNkulunkulu zeqiniso azivamile ukuba phakathi kwezinto ezaziwayo nezidumile emhlabeni,

*6:10 njengabadabukileyo kepha siyathokoza njalo,
njengabampofu kepha sicebisa abaningi,
njengabangenalutho kanti sinakho konke.*

kodwa umsebenzi wazo othakazelwa nguSomandla.

“Njengabafayo kanti bheka, siyaphila” – UPawulu uthi “bheka” njengokungathi uyamangala ukuthi basatholakala phakathi kwabaphilayo ngoba njengoba asho ngaphambili ekusebenzeni kwabo babengabantu abasengcupheni *“ngokuba sisaphila sinikelwa njalo ekufeni ngenxa kaJesu”* (4:10-11). Buka kwincwadi yabaseRoma 8:36 *“ngenxa yakho sibulawa usuku lonke”*. Nakuba yayihlala isengozini impilo yabo ngenxa yenkosi bayaphila, bayaqhubeka ngokwemvume yeNkosi, kungesiyo eyezitha zabo.

Ivesi 10 – *“Njengabadabukileyo, siyathokoza njalo”* – kungukumangaza kwempilo yamakristu ukuthi siphila ngokububula ngenxa yalabo abantula usizo, kepha sinokuthokoza okukhulu ngomsindisi wethu. UJesu waye “ngumuntu wosizi, nojwayelene nosizi”, kepha wayethokoza kuBaba wakhe wasezulwini.

“Njengabampofu kepha sicebisa abaningi” – nakuba kulokhu kuphila sinokuncane, akusikho okwalokhu kuphila noma izinto zakho esiziphilelayo. KuKristu sithole ingcebo engachazeki, esiyandisayo uma

*6:11 Umlomo wethu uvulekele ngakini nina baseKorinte,
inhliziyo yethu yanulekile;
6:12 aninyinyekile kithi, kodwa ninyinyekile
ezinhliziyweni zenu;*

simemezela kwabanye. (Izaga 11:24-25). Uma sizosetshenziswa yinkosi emsebenzini wayo wokubuyisana kumele uzimisele ukushiya okwalomhlaba nengcebo yawo, kepha ufune umusa kaNkulunkulu ukulenza ingcebo kaKristu kwabanye. Buka isibonelo sika Kristu ku 8:9.

6:11-18 – ubumsulwa benkonzo yeqiniso

Ivesi 11-12 – “*Nina-baseKorinte*” – UPawulu wayebashukumisela ukuba balandele indlela ka Nkulunkulu yokuzinikela. Uye wafuna ukubahola ngesibonelo esihle sakhe Kanye nezisebenzi ayekanye nazo. Usefuna ukubanyakazisela ekwenzeni. Kwakunjengokungathi uPawulu wayemi evule umlomo engenawo amazwi okuchaza ukopha noma ukuvuvukala kwenhliziyo yakhe ngozwelo analo ngabo nesihawu, yize noma abanye khona base beveza ukumbeka amabala noma ukumgxeka.

“*Kodwa ninyikinyekile ezinhliziyweni zenu*” – “*ninyikinyekile*” nanku umcabango wokucinana ngokuphambene nokwandisa kwenhliziyo okukhulunywe ngako evesini le-11 “*ezinhliziyweni*”,

6:13 kepha ukuze kube khona ukwenanana, ngikhuluma njengakubantwana, yanulekani nani.

uveza isizinda sozwelo noma uthando kuyinhliziyiyo. Lapho ukukhukhumala kwenhliziyiyo kuveza imizwa nothando, ukwehla kwenhliziyiyo kona kuveza okuphambene, labo abanikezelwe kubo, bengenaso isihe ngenxa yabanye, inhliziyiyo yabo ingavulekele abanye. UPawulu ubonisa ukuthi inhliziyiyo yakhe yayingaboshiwe nganoma iyiphi indlela maqondana nabo, kuphela kwabanye lapho eKorinte lapho inhliziyiyo yakhe yayiminyene khona.

Ivesi 13 – “*Kepha ukuze kube khona ukwenanana*” – uPawulu ukhuluma kubo kungathi “njengakubantwana”. Njengothando olungaguquki lomzali ozimisele ukudlula ezikhathini ezinzima nabantwana abanzima noma abalukhuni kepha aqhubeke nokubabeka enhlizweni yakhe, futhi lolu thando olubekezelayo lufisa luncenga ukuphendula okunjalo, kanjalo uPawulu unxenxa isihe noma uzwelo kulabantwana abalukhuni, ukuze bezobona kumele baphendule ngendlela enguthando olungaguquki, lolu abalubone luvezwa kubo. Kwakungasikho kakhulu ukuthi uPawulu wayenzela ukuthi lokhu bakwenze kuyena, kepha wayenzela ukuthi basuke kungabazane labo nokuzicabangela bodwa kepha bakhule, “*siqhubekele kokupheleleyo*”

*6:14 Maningaboshelwa ejokeni linye nabangakhohwayo,
ngokuba kunakuhlanganyela kuni ukulunga
nokungalungi na? Kunabudlelwane buni ukukhanya
nobumnyama na?*

(kumaHeberu 6:1). Lokhu kwakungesikho okodumo lukaPawulu, kepha umsebenzi kaNkulunkulu. Lokhu kungukushiya kwabo izinto ezingaba yisithiyi ekutheni basebenziseke ngokwenjongo kaNkulunkulu yokubuyisana. Hlampe ukusho komzali lapha kukhulunywa ngobaba osezulwini, obabusile emuseni nasothandweni; ukuthi inhliziyo ikhukhumalele uNkulunkulu, njengoba wayenjalo kubo, nabo kumele benze ngokunjalo, bezimisele nabo ukubekezela ebunzimeni “ngokubekezela okukhulu”.

Ivesi 14 – “*Maningaboshelwa ejokeni linye nabangakhohwayo*” – futhi, kumayelana nokulungele inkonzo, ukukwazi ukuphatha “izwi lokubuyisana” likaNkulunkulu. Akusikho kuphela ukuthi ukungwakwazi ukubekezela kuzoletha isikhubekiso, kodwa kuzoletha ukusoleka egameni lika Nkulunkulu (ivesi 3-10), kodwa ukungcola, ukubandakanyeka kokungalungile kuzoba nomphumela omubi. Ngakho-ke lapha kunesexwayiso esikhulu. Lapha kuvezwa ukuthi kukhona abanye eKorinte ababebandakanyeka, uPawulu wayebabizela ekubandakanyekeni

nokuhle. Isthombe lapha sisithola encwadini yethestamente elidala;

- Izilwane ezingafani kwakungafanele ziboshelwe ejokeni linye (Duteronomi 22:10).
- Abantwana bakaNkulunkulu kwakungamele bashade nabezizwe (duteronomi 7:3; 1 KwabaseKorinte 7:39).

Iphuzu lalokhu ngukuthi osindisiwe akumele aboshelwe ndawonye nongasindisiwe ebudlelwaneni, noma ngomshado, kwezamabhizinisi, noma kokunye. Futhi nobungane obuseduze phakathi kosindisiwe nodukileyo, kungenzeka kufakwe nakho kulesi sexwayiso. Kuningi okuphambene okuqhathanisiwe kulamavesi alandelayo ukugqamisa iphuzu eliveziwe elinendima ebalulekile kuloludaba.

“Kunakuhlanganyela kuni okulungile nokungalungile na?” – labo abasindisiwe sebelungisisiwe noma benziwa ngcwele, kungathi bagqokisiwe ukulunga kuka Jesu Kristu. Abangasindisiwe basasebumnyameni bezono zabo, bengaxoleliwe noma bengahlanziwe bengenabo nobudlelwano noNkulunkulu.

“Kunabudlelwane buni ukukhanya nobumnyama

6:15 *Unakuzwana kuni uKristu noBeliyali na? Unasabelo sini okholwayo nongakholwayo na?*
6:16 *Linakuvumelana kuni ithempeli likaNkulunkulu nezithombe na? Ngokuba thina siyithempeli likaNkulunkulu ophilayo, njengokuba washo uNkulunkulu ukuthi: “Ngiyakuhlala phakathi kwabo, ngihambe phakathi kwabo; ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami.”*

na?” – Enhlizweni yosindisiwe kungathi ukukhanya kokusa kuhlezi kuyo ekuqondeni nokwazi izinto zaphakade (kwabase-Efesu 5:8). “Umkhondo wabalungile unjengokukhanya kokusa” (izaga 4:18). Enhlizweni yongasindisiwe ubumnyama bukhulu kungathi ubumnyama obabuseGibhithe ngesikhathi sezinhlupho, futhi “*abazi ukuthi bakhubeka ngani*” (izaga 4:19). Yikuphi ukwabelana omunye angaba nakho nomunye?

Ivesi 15 – “Unakuzwana kuni uKristu no Beliyali na?” – Igama u“Beliyali” lisetshenzisiwe lapha njengegama likaSathane. Ukuhlanganisa okholwayo nongakholwa kuyafana nokuhlanganisa amakhosi angafani, njengokuhlanganisa uJesu no Sathane.

Ivesi 16 – “*Linakuvumelana kuni ithempeli likaNkulunkulu nezithombe na?*” – kwakungukukhohliseka kuka-Israyeli ngaphambi kwezinsuku zokuthunjwa kwakhe, esebenzisa ithempeli, elenzelwe ukudumisa uNkulunkulu,

walisebenzisela ukukhonza izithombe nonkulunkulu bamanga (UHezekeli 8).

“Ngokuba thina siyithempeli likaNkulunkulu ophilayo” – ngomqondo ophелеle ibandla yindawo lapho uMoya kaNkulunkulu ehlala khona (1 kwabaseKorinte 3:16; kwabase-Efesu 2:21-22). Futhi, uma kubukwa abazalwane, bayithempeli likaNkulunkulu okuhlala kulo uMoya Ongcwele (1 kwabaseKorinte 6:19; ngokukaJohane 2:21).

“Washo uNkulunkulu ukuthi:” – uPawulu manje uyahlanganisa ndawonye okwakwithestamente elidala ngakucaphunayo, eveza uthando lukaNkulunkulu injongo kaNkulunkulu yasendulo, ukuhlala kubantu bakhe. Lezi yizethembiso ezikhulunywe ngo Israyeli ekuhlanganyeleni kwabo kokugcina, kepha uPawulu uzisho kithi kulesi sikhathi samanje. Akusikho ukuthi sekungene ibandla esikhundleni sesizwe sakwa Israyeli, noma ukuthi izwi likaNkulunkulu alithembekile. Kephakuthi ukwehlukana noNkulunkulu kuyafana kubantu bakaNkulunkulu bonke nanoma nini. UNkulunkulu wethu ongcwele angehlanganiswa nezinto ezingcolile. Ngakho kukithi ukuthi sifuna yena noma izwe.

Buka;

6:17 *“Ngakho-ke phumani phakathi kwabo, nahlukane nabo, isho iNkosi; ningathinti okungcolileyo; khona ngiyakunamukela,*

- ULevitikusi 26:12 – *“ngiyakuhamba phakathi kwenu, ngibe nguNkulunkulu wenu, nibe-ngabantu bami”.*
- UJeremiya 32:38 – *“babe ngabantu bami, mina ngibenguNkulunkulu wabo”.*
- UHezekeli 37:27 – *“itabernakele lami liyakuba phezu kwabo; ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami”.*

Ivesi 17 – *“ngakho-ke phumani phakathi kwabo, nahlukane nabo, ishilo inkosi”.* Bheka;

- UIsaya 52:11 – *“mukani, mukani niphume lapha, ningathinti okungcolileyo, niphume phakathi kwalo, nizihlambulule nina eniphatha izitsha zikaJehova”.*
- UHezekeli 20:34 – *“ngiyakunikhipha phakathi kwabantu, nginibuthe emazweni lapho nihlakazekele khona ngesandla esinamandla, nangengalo elulekileyo, nangokufutheka okuthululiweyo”.*

Kungukuphula

umthetho

wokulunga

*6:18 ngibe nguYihlo kini, nina nibe ngamadodana
namadodakazi kimi, isho iNkosi uSomandla.*

kukaNkulunkulu ukungakwenzi uku “*hlukanisa okungcwele nokuyichilo... kokungcolileyo nokuhlambulukileyo*” (UHezekeli 44:23). Kwakuhlezi kuyinhloso kaNkulunkulu ukubeka umehluko kubantu bakhe abangcwele nezinto zakuleli lizwe. Ukuphulwa kwezimiso zakhe phansi kwesibhengezo esinjengobunye bobuKristu nokuxhumana nabantu akusikho okukaNkulunkulu! Konke akwenzayo nakushoyo kuhambisana nemvelo yakhe engcwele.

“*Ningathinti okungcolileyo*” – lokhu ngemuva komqondo we thestamente elidala wezinto ezingcolisayo, ezingahlanzekile (UHagayi 2:10-13). Akusikho kuphela ukuthi kwakukubi ukusebenzisa lezi zinto, kodwa kwakukubi ngisho ukuzithinta. Konke ukuyekethisa ngobubi akuvunyelwe uma sifuna inkosi imamatheke, Kanye nobudlelwane namandla.

Ivesi 18 – “*Ngibe nguyihlo kini?*” – isethembiso esihle kangaka sokuba nobudlelwane noNkulunkulu wasemazulwini!

Bheka;

- 2 USamuweli 7:1 4 – “*mina ngiyakuba nguyise yona iyakuba yindodana yami*” – lokhu kukhulunywe ngoDavide esivumelwaneni sikaNkulunkulu mayelana nesihlalo sobukhosi. Njengalokhu sesingenile esivumelwaneni sika Nkulunkulu ngo Abrahama kuKristu, ngokunjalo singenile kwesikaDavide futhi. KuKristu sinegunya ezibusisweni zesizukulwane sika Abrahama (UGenesise 12:1-3), futhi kuKristu siyakwazi ukungena ebukhosini bendodana kaDavide.

- Isaya 43:6 – “*Lethani amadodana ami akude, namadodakazi ami ukuba aphume emkhawulweni womhlaba*”.

Ngalengxenywe sikwazi ukuqonda ukuthi ukuhlanzeka kwesizibandakanya nabo kubalulekile ebukhoneni bukaNkulunkulu nasekusebenzisekeni emsebenzini wenkosi. Akufanele sizibandakanye nemfundiso noma imikhuba emibi, futhi akufanele sizibandakanye nalabo ababandakanyeka kokunjalo.

*“Lokhu sínalezo zithembiso, bathandwa,
masizihlambulule ekungcoleni konke
kwenyama nokomoya, siphelalise ubungcwele
ngokumesaba uNkulunkulu”*

(2 KwabaseKorinte 7:1)

Ikilasi 11 – 2 KwabaseKorinte 7

*7:1 Lokhu sinalezo zithembiso, bathandwa,
masizihlambulule ekungcoleni konke kwenyama
nokomoya, siphelise ubungcwele ngokumesaba
uNkulunkulu.*

7:1 Ukwehlukana komuntu uqobo

Ivesi lokuqala kwisahluko sesi-7 lilandela imiyalelo kanye nezethembiso ezivela ekupheleni kwesahluko esedlule. Isahluko sesithupha simayelana nokuba msulwa maqondana nobuhlobo bethu noma inhlanganyelo. Lapha kungumbuzo ngobumsulwa bomuntu uqobo. Ngaleli vesi uPawulu uphetha inkulumo yakhe yokuhlukana kwethu nokungcolile uma sizoba ngabathandekayo kuNkulunkulu futhi sibe ngabasebenzisekayo emsebenzini wakhe, ugoqa umcabango wakhe lapha egxile kumyalezo wevangeli, Umsebenzi wenkosi uqala ekupheleni kwesahluko sesi-2.

“Lokhu sinalezo zithembiso” – yizwa ukuzethemba emazwini kaPawulu. Akakhulumi kuphela ngokuzwa ngezithembiso zikaNkulunkulu kodwa *“sinalezo”* zona. Ngokuba uNkulunkulu uthi kungokaNkulunkulu ukupha, futhi esikuzwayo

sikuthole kuye, sengathi izinto azithembisile sesinazo kumanje.

Ukugqugquzela kukaPawulu lapha kubuka injongo yenkosi edlula konke (6:16-18) ukuhlala nathi, ahambe nathi futhi abe nguNkulunkulu wethu sibe ngabantu bakhe futhi isamukele ibe nguBaba wethu nathi sibe ngabantwana bayo. Umsebenzi oyigugu wezethembiso eziphuma kubaprofethi, bambula iqiniso lokuthi bekuhlezi kuyinhloso kaNkulunkulu kusukela kudala ukuhlala nabantu bakhe. Ukuhlangana komsebenzi omuhle wezethembiso, kusukela kubaprofethi, uveza iqiniso lokuthi bekulokhu kuyinjongo yenkosi kusukela kwakudala ukuhlala nabantu bayo. Futhi ngethuba elihle kangaka lokuba nobudlelwane obuseduze noNkulunkulu wethu oNgcwele kuza nomthwalo wemfanelo wokubalekela okubi; sigweme noma sisuse ubudlelwano obuseduze nalabo abenza okungalungile kuNkulunkulu (6:17), sisuse kithi konke ukungcola “kwenyama nokomoya” njengalokhu uPawulu eveza. “Masizihlambulule”, leligama libhwalwe ngomqondo wesikhumbuzo (aorist) ngesiGrekhi, liqonde ukuphuthuma nomsebenzi ophelele. INkosi ayilindele inqubo, kodwa isitsha esihlambulukile kuphela. Buka incwadi 2 Thimothewu 2:21 “kulezozitho” leligama lisebunyeni lapha, lisho konke ukungcola. UPawulu

akakhulumi ngobubi njengokujwayelekile, kepha ukhuluma ngokususwa kwalo lonke ibala, umsebenzi wokuhlansisa. Ukususwa kokuhlansa lezi zinto, umsebenzi ophelele wakho, nomangabe kwingaphandle ekwenzeni ngamazwi (“kwenyama”) noma ingaphakathi lemicabango, izinhloso nezinqumo (“komoya”). Ngokuba “sizihlambulule” kukho konke ekwenzeni lolushintsho olufanele, simelwe ukuvumela iNkosi ukuba isihlambulule, “*asihlambulule kukho konke ukungalungi*” uma “*sizivuma izono zethu*” phambi kwakhe (1 kaJohane 1:9).

“*Siphelelise ubungcwele ngokumesaba uNkulunkulu*” – nakhu ukuvezwa okuhle okufanayo. Ukuphelelisa kobungcwele kumele kube yinhloso yethu, ekujuleni kobubi okuphakathi kithi. Abanye bangazitshela ukuthi ububi obuncane buvumelekile, njengoba beyekile okuningi ngenxa yeNkosi balungisa izinto nayo ezimpilweni zabo. Abanye bangacabanga ukuthi ububi obuncane buyinto eyamukelekayo, ekuzameni kwabo ukwenza uKristu “avele noma abonakale” noma ahehe ezweni. Kodwa konke okunjena akuhambisani “nokumesaba uNkulunkulu”. UNkulunkulu wethu ufuna yonke ingxenye yethu, ukuba sibe msulwa ngayo yonke inhlonipho yokulunga Kwakhe. Umyalelo kaNkulunkulu kubantu bakhe wawuhlezi ungukuthi

7:2 *Sivuleleni indawo ezinhliziyweni zenu; asonanga muntu, asonakalisanga muntu, asidlanga muntu.*
7:3 *Angikusho ngokunilahla; ngokuba ngasho ngaphambili ukuthi nisezinhliziyweni zethu ukuba sife kanye nani, siphile kanye nani.*

“zingcweliseni, nibe ngcwele, ngokuba mina ngingcwele” (ULevitikusi 11:44-45; 19:2; 20:26). Noma ngabe yikuphi emicabangweni yethu noma ekuziphatheni kwethu okungathandeki kuye kungukuphula izimiso zobungcwele obufanelekile.

7:2-3 – Ukunxenxa uthando lwabo

Ivesi 2 – “*Sivuleleni*” – igama uPawulu alisebenzisayo lapha liveza umqondo wokuthi bamenzele indlu kubona. Ukusho ngokuphikelela, ukuthi bavume ukumnakekela. Lokhu ngokuba akaze alimaza noma amosha noma ahlukumeza muntu phakathi kwabo. Bheka amazwi akheku 6:11-13, “*uvuleleke*”. Buka indlela efanayo esetshenziswe nguSamuweli kubantwana bakwa Israyeli encwadini 1 Samuweli 12:3-5.

Ivesi 3 – “*Angikusho ngokunilahla*” – ebuyela emuva kulokhu ayekufuna evesini eledlule, wayebaqinisekisa ukuthi akababuki ngokudelela. Wayenesikhala sabo enhlizweni yakhe sokuzimisela ukufa Kanye nabo, futhi wayesevele efa kuye ngenxa

*7:4 Nginesibindi esikhulu ngani, nginokuzibonga
okukhulu ngani; ngigwele induduzo, nginentokozo
enkulu kakhulu phezu kosizi lonke esinalo.*

yabo.

7:4-16 – injabulo othandweni labo

Ivesi 4 – “*Nginesibindi esikhulu ngani*” – kunoshintsho kwindlela akhuluma ngayo okudonsa amenhlo njengamanje, kungathi lesi yisikhathi lapho uThithu efika eMakhedoniya futhi uPawulu ekugcineni ethola izwi ngomqondo omuhle phakathi kwamakholwa aseKorinte ekuphenduleni incwandi yakhe yokuqala. Ngoba manje usevele wakhazimula futhi wanesibindi futhi wanokuzibonga ngabo. Umphostoli ka Nkulunkulu wayengathokozile nje kuphela kodwa uthi “nginentokozo enkulu kakhulu”, eqhakaza ngenjabulo. Entokozweni yakhe walahlekelwa yikho konke ukukhathazeka ayenakho ngezinkinga adlule kuzo esikhundleni sabo. Konke ukuhlupheka kwakhe kwakungenankinga uma sebezilungisisile. Kunjengamazwi kaMphostoli u Johane encwadini 3 kaJohane 4, “*anginayo intokozo enkulu kunaleyo yokuba ngizwe ukuthi abantwana bami bahamba eqinisweni*”. Akukho okwamjabulisa kakhulu kunalokho. Kuyintokozo enkulu efanayo nale uPawulu ayichazayo lapha. Lapho

7:5 Ngokuba nasekufikeni kwethu eMakedoniya inyama yethu ayibanga nakuphumula, kodwa sakhathazeka nxazonke; ngaphandle kwakukhona ukulwa, ngaphakathi ukwesaba.

okwakungenzeka ukuthi udiniwe abathethise ngokumdlulisa ebunzimeni obungaka, kwakungasekho ukudinwa bobuhlungu bakhe, ukuthokoza kodwa ekuzuzeni kwabo.

Ivesi 5-6 – “*Ngokuba nasekufikeni kwethu eMakhedoniya*” – ngokubuka kuPawulu kwakungaphezu kokugqugquzela mayelana nezindaba zokulunga kwezinhliziyi zabo. Kwakuyintokozo yakhe “uYise wobubele, uNkulunkulu wenduduzo yonke” nangesikhathi eqala yona lencwadi (1:3). Kwakungesikho kuphela ukuthola ukuthi abazange bamjabhise kepha ukuthi uNkulunkulu uzivezile ethembekile ukumphakamisa. Ngakho ulandisa ngosizi lokungaqiniseki ababekuthwele lapho beqala ukufika eMakhedoniya, njengokungathi uPawulu manje uqhubeka lapho ayegcine khona ku 2:13 (ngemuva kokulandisa engxenyeni ewuhlu lwesahluko 3-5, ukulahlekelwa komuntu siqu lapho inkosi isebenza ngaye izinzuzo zayo ngathi). Ngenkathi ebhekene nokumelwana kwangaphandle komyalezo wabo, ekuzondeni kwalabo abamelene

nabo, baphinde futhi bathwele usizi lwangaphakathi lokungaqiniseki ngesimo saseKorinte. “Kwakungekho kuphumula” emoyeni ekuphileni kwabo kwasemhlabeni. Ukukhathazwa macala wonke, indlela uPawulu achaza ngayo isipiliyoni sakhe. Futhi kwaba yisithombe sobuthakathaka “isitsha sebumba” eshayiwe kodwa eqoqwe nguNkulunkulu kungathi umkhumbi omncane wekhethelo uphethe umyalezo weqiniso, ushawa futhi ukhahlazwa umoya namagagasi. Kungathi ushona phansi kodwa uqhubeke untantiswe nguNkulunkulu wesiphepho. Hlampe lapho sizibone sesilindele ukugqashuka, yilapho sikwazi khona ukuveza iqiniso namandla kaNkulunkulu ezimpilweni zethu. Kungenzeka ukuthi yilapho sikwazi ukwenzela udumo lukaNkulunkulu. Yilapho emgodini ongenathemba lapho uNkulunkulu aphakamisa uPawulu Kanye nayesebenza Kanye naye “Ngokufika kukaThithu”. Futhi, kwakumayelana noNkulunkulu wenduduzo kunokufika kukaThithu. Kubukeka sengathi ukwazi isiqiniseko senduduzo yeNkosi kwakufanele kunezinkinga abhekana nazo uPawulu.

Ivesi 7 – *“kodwa nangenduduzo aduduzwa ngayo*

*7:7 kungabi ngokufika kwakhe kuphela, kodwa
nangenduduzo aduduzwa ngayo ngani, esilandisa
ngokungilangazelela kwenu, nangokungililela kwenu,
nangokungishisekela kwenu, ngaze ngathokoza
kakhulu.*

ngani” – UPawulu akathokozelanga kuphela ukubona uThithu kodwa ukumbona egqugquzelekile. Ngokusobala, uThithu wayeyindoda enenhliziy o ethambile njengekaPawulu. Ehlushwa naye ngokufanayo eKorinte, naye ethola ukukhululeka okufanayo uma ebona ukuguquka kwezinhliziy o zabo. UPawulu wayegqugquzelekile ukumbona egqugquzelekile. Bheka babethandana kanjani!

“Ngokungilangazelela kwenu, nangokungililela kwenu, nangokungishisekela kwenu” – incwadi kaPawulu yokuqala yayinomthelela omkhulu ngoMoya Ongcwele ukwenza izwi ezinhlizweni zabo. Kwakukhona ukuphenduka okukhulu kubona ngangokuthi bezwa usizi nobuhlungu ngabakwenzile kuPawulu nabanye. Babenxusa bengaphezi ukuba uPawulu azi uthando abanalo ngaye, okuwulwazi olwenza uPawulu ajabule kakhulu kunakuqala. Kwakungathi othandiweyo owayesenesikhathi engezwa myalezo ovela kothandiweyo wakhe, kungekho mpendulo encwadini yakhe. Manje ugcwele ukukhululeka uma ezwa ukuthi iposi

*7:8 Nakuba nganidabukisa ngencwadi yami, angizisoli;
nakuba ngangizisola – ngiyabona ukuthi leyo ncwadi
yanidabukisa noma kwaba yisikhathi nje –*

belimisiwe ngezizathu ezithile. Bese ethola inqwaba yezincwadi zakhe ebezilibazisekile. Uthando lwakhe luvutha kakhulu kunakuqala. Manje ukhathazekile ukuthi naye ukhathazekile ngaye futhi uyathokoza entokozweni yakhe. Noma kunjalo kwakunguPawulu owathokozela ukuzwa ukuthi bazilile ngenxa yobuhlungu bakhe.

Ivesi 8 – “*Nakuba nganidabukisa ngencwadi yami, angizisoli*” – kwamuzwisa ubuhlungu ukusho lokhu akusho, ukubenza bazisole ngamazwi anzima awasebenzisa encwadini yakhe yokuqala. Futhi kungenzeka ukuthi kunesikhashana ekungazini kwakhe lapho ayezisola ngokusho kanzima kangaka. Ekubeni uPawulu wayegcwele ukuthokoza kodwa ukuthi akazuzanga abangani bakhe kuphela kodwa ukuthi ubathole manje benenhliziyi elungile, ukuthi uNkulunkulu uwenzile umsebenzi kubo. Sihlezi sizibeka engcupheni ngokubuyisa esibathandayo uma bephumile endleleni. Kungenzeka kungahamba kahle. Kungenzeka silahlekelwe ubungani bethu ngenxa yokuthembeka kwamazwi ethu. Kodwa uma sibafumana belungele ukuzwa, uma kukhona inhliziyi yokuphenduka kubo, sobe sizuze futhi

*7:9 manje ngiyathokoza, kungengokuba nadabukiswa,
kodwa ngokuba nadabukiswa kwaba
ngukuphenduka; ngokuba nadabukiswa
ngokukaNkulunkulu, ukuze ningalahlekelwa lutho
ngathi.*

umngani ongcono kunasekuqaleni Olungisiswe
maqondana noNkulunkulu, Kanye nabantu.

“*Noma kwaba yisikhathi nje*” – ngezinye izikhathi kuthatha isikhathi ukuba ukusolwa okuthembekile kuthale izithelo ezinhle emphefumulweni. Futhi kungaba yisikhathi sokulinda ngosizi kulowo okhuzayo noma osolayo. Kufaniswa nokuphosa isinkwa emanzini (umshumayeli 11:1), njengokungathi silahla noma sihlehliisa lokho esingase sithande ukukugcina kodwa asikwazi ukukugcina. Kufana nokusebenzisa imali ekutshalweni kwezimali okungase kube nembuyiselo enhle noma okungaholela ekulahlekelweni okuphelele. Kufanele siyihambise uma besinethemba lokuthi izobuya. Ngokunjalo ukugcina ubudlelwane obungalungile noma obungahambi kahle ngokungasoli kungukuvimba ukukhula kulobo bungane. Ukuzama ukugcina ubudlelwane obunjalo bungubugwala futhi isiphetho sabo ngokuba bulahleke noma buphele lobo bungani ngokuqhubeka kwesikhathi. Ukutshala kukaPawulu ezimpilweni zalabo baseKorinte, ngokusho okufanele

kodwa okungabaholela ekubahlehliseni kubuye manje nenzalo enkulu entokozweni yakhe.

Ivesi 9 – “*Ngokuba nadabukiswa kwaba ngukuphenduka*” – uPawulu wajabula ukuthi ukubasola kwakhe kwaholela ekudabukeni kwabo, okwaholela ekuphendukeni kwabo. Umusho we KJV “ukudabuka okuhle” kahlehle “ngokukaNkulunkulu” ngesiGrekhi ngemva kweSingisi (bheka amanothi aseceleni), kunomqondo oya ngakuNkulunkulu noma ebukhoneni bukaNkulunkulu. Iphuzu yileli; bazilungisa phambi kukaNkulunkulu. Ngoba ukuzisola kubantu nokwenza isindlalelo soshintsho akwanele, ngokuba senza ushintsho oluphelayo. Khumbula isindlalelo sokuphenduka kweNkosi uSawulu okungenaqiniso, nemiphumela yokufa (1 Samuweli 19 kanye no 24). Kodwa kulabo baseKorinte ukusolwa okuhle, kwaholela ekuphendukeleni kuNkulunkulu, okungukuthi (yena) yedwa okwazi ukuletha ushintsho oluhlalayo, kubeka uNkulunkulu ohlangothini lalowo ophendukayo.

“Ukuze ningalahlekelwa lutho ngathi” – wayejabule kakhulu uPawulu ukuthi usedlulile ebunzimeni bokukhuluma kabuhlungu ukuba balungisiswe. Ukungafuni ukubhekana nabo ngalendlela kwakuzoholela ekufaneni nokuthi uyabavumela

*7:10 Ngokuba ukudabuka okuya ngokukaNkulunkulu
kuveza ukuphenduka angeziso ngakho umuntu,
kuba ngokusindiswa, kepha ukudabuka okuya
ngokwezwe kuveza ukufa.*

balahlekelwe noma balimale, ukubavumela ukuba
bahlale bengaphansana kwalokhu abangaba yikho.
Syabalimaza labo esibancisha ukusolwa
okudingekayo noma ukuqondiswa.

Ivesi 10 – “*Ngokuba ukudabuka okuya ngokuka
Nkulunkulu kuveza ukuphenduka, kube
ngokusindiswa*” – ukuphenduka kuza ngokuzisola
okubheke kuNkulunkulu. Futhi ukuphendukela
kuNkulunkulu kuletha ukukhululeka
nokukhululwa, noma yikuphi ukukhululwa, kufaka
nokusindiswa komphefumulo ekubhubheni
okungunaphakade, ekugcineni kuvela
kuNkulunkulu futhi kuvuka emphefumulweni
kuphela, kuvela ekudabukeni kuya ekuguqulweni
kwengqondo kuye, kuletha ukuxolela kwakhe
nokuhlazwa. Imigudu enjalo yosizi, nakuba
ibuhlungu ngezinye izikhathi, iholela ebudlelaneni
obufanele neNkosi “angeziso ngayo” noma aziso
noma ngayiphi indlela, ngokubuyisana
okujabulisayo okuvela kukho.

“Kepha ukudabuka okuya ngokwezwe kuveza ukufa”

7:11 Ngokuba bhekani, khona lokho kudabukiswa kwenu ngokukaNkulunkulu kwaveza kini ukukhuthala okungaka, yebo, nokuziphendulela, nokuthukuthela, nokwesaba, nokulangazela, nokushiseka, nokuphindisela. Kukho konke nazibonakalisa ukuthi nimhlophe kule ndaba.

– ukudabuka noma usizi noma ukuthukuthela okungokwethu kuphela akuphenduleli umphefumulo kuNkulunkulu ukuze uthole ithemba nosizo, kushiya umuntu engenathemba. Kunesiphetho esingaholela ekuphelelweni yithemba, nokulahlekelwa ngisho yisifiso sokuphila lapho sibhekana nosizi sisodwa, okungcono kakhulu umuntu angakwazi ukukulawula ngezeluleko zakhe zobuntu kungumsebenzi wokuchibiyela; ukulungiswa kwendawo kuphela kepha kungesikho ukulungisa umphefumulo; ukulungisa okungcono kakhulu, kodwa kungekho ukubuyiselwa nokuphumula.

Ivesi 11 – “*Ngokuba bhekani khona lokhu*” – lapho usizi lwethu luphambi kwabantu kuphela, singakwazi ukufihla lokhu esiyikho. Kodwa uma usizi lwethu luphambi kweNkosi siyaqonda ukuthi ububi bethu buyimfucumfucu ebomvu phambi kwalowo obonayo nowazi konke. Lapho sima ngokholo njengokungathi siphambi kukaNkulunkulu wabo bonke siqonde ukuthi

7:12 Ngakho nakuba nganilobela, angilobanga ngenxa yowonileyo nokuba ngenxa yowoniweyo kodwa ukuze ukukhuthala kwenu ngenxa yethu kubonakaliswe kini phambi kukaNkulunkulu.

7:13 Ngalokho siduduzekile. Nasekududuzekeni kwethu sathokoza impela, ikakhulu ngokuthokoza kukaThithu, ngokuba umoya wakhe uhlunyelelwe yinina nonke;

akukho okuphunyuka ukubonwa, ukuthi zonke izici kuye zifana nesibani esivuthayo emehlweni akhe. Ngakho kunesidingo esiphelele ukuba kubhekanwe nezono zethu phambi kwaKhe. UPawulu kulelivesi uveza impendulo ejulile ngokuzihlambulula phambi kweNkosi. Ngokuqaphela bazihlanza kubantu nakuNkulunkulu ngokuvuma izono. Ukucasuka ngesono kubo nakwabanye, Kanye nokwesaba uNkulunkulu kwakungamandla ashukumisayo asebenza kubo. Lokho kwaveza isifiso esiqotho sokwenelisa konke ukungabi nabulungiswa ngokwendlela kaNkulunkulu. Ngokulandela ngendlela efanele, empeleni babelungise konke phambi kukaNkulunkulu nakubantu endabeni uPawulu ayebhekene nayo.

Ivesi 12 – UPawulu wayengasukumi ngodaba lwanoma yiluphi uhlangothi. Wayemele kuphela injongo yothando ekufanele okuhle kakhulu kubo bonke.

7:14 ngokuba uma ngake ngazincoma ngento kuyena ngani, angijabhiswanga; kepha njengokuba konke esakukhuluma kini kwakuyiqiniso, kanjalo nokuzibonga kwethu kuThithu kwaba yiqiniso.

Ivesi 13 – “*Ngalokho siduduzekile. Nasekududuzekeni kwethu*” – wayekhululekile futhi ebonga futhi ejabule ngezindaba zabo. Futhi, kungesikho kuphela ukubuyisana kwabo eNkosini noma kubudlelwano babo no Pawulu, kodwa ikakhulukazi babejabule ukubona uThithu egqugquzelekile kuvesi-7. Lawa kwakungamadoda ayethandana ngampela, ethokoza ekuthokozeni kwabanye, eba nosizi ebuhlungwini babanye. Futhi njengalokhu uPawulu eshilo kwabaseRoma “*thokozani nabathokozayo, nikhale nabakhalayo*” (12:15). Futhi sibona lendoda yenza lokhu ekushumayelayo.

Ivesi 14 – “*Ngokuba uma ngake ngazincoma ngento kuyena ngani, angijabhiswanga*” – ngokuphendula kwabo okuhle bamkhulula uPawulu ekujabhisweni. Ukuphendula kwabo kahle kwasekela ukufakaza kukaPawulu ekuzincomeni engabe ayekwenzile ngemisebenzi uNkulunkulu ayenzile kubo. Babezomenza umqambi manga ekuzincomeni kwakhe ngabo uma benqaba ukuphenduka ekusolweni kwabo. Namanje ekuzincomeni okunjena

7:15 Yebo, isihe sakhe sivamile kakhulu ngakini, lapho ekhumbula ukulalela kwenu nonke ukuthi namamukela ngokwesaba nangokuthuthumela.

bamenza waba ngoqinisileyo emazwini akhe.

Ivesi 15 – *“Isihe sakhe sivamile kakhulu ngakini”* – kwakulula kangakanani ukubathanda ngokukhululekile nezinhliziyi zabo ezithambileyo zokuthoba kuNkulunkulu nezinceku zakhe. Ukuthoba kuveza uthando, bese kubuyisela uthando. Khumbula ukugxila okukhulu kwaleliphuzu emazwini okugcina eNkosi kubafundi bakhe;

- *“Uma ningithanda niyakugcina imiyalo yami”* (ngokukaJohane 14:15).
- *“Onemiyalo yami ayigcine, nguyena ongithandayo; ongithandayo uyakuthandwa ngubaba, nami ngiyakumthanda, ngizibonakalise kuye”* (ngokukaJohane 14:21).
- *“Uma umuntu engithanda, uyakugcina izwi lami, ubaba uyakumthanda siyakuza kuye sihlale naye”.* (NgokukaJohane 14:23).
- *“Ongangithandiyo kagcini amazwi ami”* (ngokukaJohane 14:24).

7:16 *Ngiyathokoza, ngokuba ezintweni zonke
nginethemba ngani.*

- *“Uma nigcina imiyalo yami, niyakuhlala
othandweni lami, njengalokhu mina ngigcinile
imiyalo kaBaba ngihlala othandweni lwakhe”
(ngokukaJohane 15:10).*
- *“Ningabahlobo bami uma nenza lokhu
enginiyala ngakho” (ngokukaJohane 15:14).*

Noma kunguJesu noBaba noma umzalwane
nomsindisi wakhe noma umntwana nomzali wakhe,
inhlonipho yothando ikhonjiswa kulowo onegunya
ngokuthobeka okungesiyo impoqo. Uma ikhonjiswe
ngokusuka enhlizweni, kulula ukuba ibuyiselwe
kuloyo.

Ivesi 16 – *“Ngiyathokoza, ngokuba ezintweni zonke
nginethemba ngani”* – ukuphendula okuvela
enhliziyweni engalungile noma engathobekile akuzi
kalula, ngakho kunesidingo sokuba kuqiniswe
imizamo yokuba kube khona ukuphendula
okulungile. Ukuphenduka okuvela enhliziyweni
elungile kuholela ebudlelwaneni obuhle
obuthokozisayo. Lobo budlelwane uPawulu
akhuluma ngabo obuletha ithemba yilobu ayenabo
kulabazalwane lapha, azi ukuthi izinhliziyzo zabo

zilungile. Buka incwadi yezaga 31, ukuzimisela kowesifazane olungile ukwenza kumyeni wakhe “uyayenzela okuhle, kungabi ngokubi, zonke izinsuku zokuphila kwakhe” (ivesi12), ngakho ukujabula komyeni wakhe kungukwethemba yena “*iyathemba kuye*” (ivesi 11).

Sifunda isifundo esibalulekile lapha. Lesahluko singenduduzo nenjabulo enkulu maqondana nokuphenduka. Okungukuthi iqiniso liqinisekisiwe kithi, ukuthi impendulo yokuphenduka kweqiniso nokuthoba okulula kuveza ukududuzeka nokwethemba nentokozo enkulu ngakho konke, emhlabeni nasezulwini.

“Ngithi kini: kanjalo kuyakuba khona ukuthokoza ezulwini ngesoni sisinye esiphendukayo kunabalungileyo” (ngokukaLuka 15:7).

Ikilasi 12 – 2 KwabaseKorinte 8:1-15

UPawulu ubuyela kwesinye isizathu esibalulekile sokubhala lencwadi yesibili ebandleni laseKorinte. Emuva kokuba esechazile izenzo zakhe nesizathu sazo ngenkonzo “ivangeli lenkazimulo kaNkulunkulu obongekayo” manje usengena odabeni lokunikela. Ukubaluleka okukhulu kwalokhu kukhathazeka kukaPawulu (kanye neNkosi) kusobala ngokuthi sithola isikhathi esikhulu nokugxila okunikezwe ezimisweni zokunikela lapha kunanoma iyiphi enye indawo ebhayibhelini. UPawulu ungena kuloludaba kungathi balujwayele, ngoba vele babelujwayele. UPawulu wayekhulumile ngayo encwadini 1 kwabaseKorinte 16.

Umzamo wokuqoqa emasontweni iminikelo yezimali “ukwenzela abampofu kwabangcwele baseJerusalema” kwakuyingxenye evelele ohambeni likaPawulu lwesithathu ngomsebenzi wenkosi (kwabaseRoma 15:26). Asitshelwanga ukuthi kungani abazalwane baseJerusalema babebhekene nobunzima kwezezimali ngalesi sikhathi. Kungenzeka ukuthi inzondo enkulu yamaJuda yaKristu nevangeli Lakhe yenza kwabanzima ukuba amakholwa amaJuda abe namabhizinisi phakathi kwabantu bakubo. Okungenzeka ukuthi uNkulunkulu wayeqala eletha ukuhlupheka

*8:1 Kepha siyanazisa, bazalwane, ngomusa
kaNkulunkulu awuphiweyo amabandla
aseMakedoniya*

kwezomnotho kwisizwe sabaJuda ngokunqaba futhi nokubulala uMesiya (uDeteronomi28). Ngakho-ke abazalwane babehlupheka nabantu bonke. Ngakho-ke inkosi yanyakazisa uPawulu ukuba anakekele isidingo sabazalwane ababentula, eyisa ukuswela kwabo emabandleni ezizwe.

8:1-9 – izibonelo ezinhle zokunikela

Enkuthazweni yakhe kuleli bandla ukuthi bahlanganyele ekunikeleni ngenxa yalesi sizathu, uPawulu usebenzisa izibonelo zabanye kakhulu kunokukhuluma okuningi, kuqala isibonelo samabandla asesifundazweni saseMakhedoniya (Filipi, Theselonika, Berea), bese kuba yisibonelo esikhulu somnikelo ekunikeleni ngoJesu Kristu.

Ivesi 1 – “*Kepha siyanazisa*” – “siyanazisa” (inkathi edlule “sanazisa”) ulimi lwakudala lokwazi nokufunda. UPawulu uthanda ukuthi labo abaseKorinte bazi ngokuphendula okuhle kwamakholwa asenyakatho.

“Ngomusa kaNkulunkulu awuphiweyo amabandla

*8:2 ukuthi ekuvivinyweni okukhulu kosizi ukuthokoza
kwawo okuvamileyo nobumpofu bawo obukhulu
kwenza ukuba avame kakhulu ekuphaneni
okupheleleyo;*

aseMakedoniya” – uPawulu uqala ngokukhuluma ngomnikelo womhlatsshelo walabo baseMakedoniya. Kepha ukubeka ngendlela ekhuluma kancane ngezenzo ezinhle zabantu, kodwa kakhulu ngomsebenzi kaNkulunkulu kubona. Wonke umsebenzi kaNkulunkulu ngathi ungomsebenzi kaMoya kithi. Uqhubeka futhi ekhuthaza thina ezimpendulweni ezinjena, njengoba simuvumela ukuthi enze njalo, esisusa kubuthina bemvelo, uqobo lwethu. Yonke inzuzo esiyithola kuNkulunkulu kungumusa. Yonke inzuzo etholwa abanye kuNkulunkulu ngathi ingumusa nayo, umusa kowamukelayo nophayo kokubili kuyisibusiso sokusetshenziswa nguNkulunkulu ngenxa yabanye.

Ivesi 2 – “*Ukuthi ekuvivinyweni okukhulu kosizi*” – siyafunda kwenye indawo ngobunye ubunzima lamabandla abhekana nabo ngenxa yokukholwa kwawo. Amakholwa aseTheselonika amukela izwi, “*senilamukele izwi ekukhathazekeni okukhulu ngokuthokoza kukaMoya Ongcwele*”, behlushwa “*ngokuba nani nahlushwa ngabesizwe sakini, njengalokho nawo ahlushwa ngabaJuda*”

(kwabaseTheselonika 1:6; 2:14; 3:3-4). Ibandla laseFilipi laqala phansi kwefu elimnyama lezinhlupho, lona, uPawulu no Sila belahliwe, bashawa, baphonswa etilongweni (izenzo 16). Incwadi yezenzo 17 iveza ukuphendula okufanayo eTheselonika nase Berea, okuveza kuphela ubunzima obuqhubekayo kubazalwane abasele ngemuva. Yonke inkinga “ekuvivinyweni okukhulukazi” noma ukuvivinywa kuvela kuNkulunkulu ngoba inhloso yokuvivinywa ukuze ekugcineni kuvele ukholo lwethu (noma ukungabi nakho kwethu), kuhlukanisa okungamanga nokuyiqiniso. Labazalwane baphendula ezinkingeni ngenjabulo eningi ekuthobeleni imiyalo kaKristu (ngokukaMathewu 5:11-12), kwambulwa noma kwavezwa amandla okukholwa kwabo.

“Nobumpofu bawo obukhulu kwenza ukuba avame kakhulu ekuphaneni okupheleleyo” – Hlampe ekukholelweni kwabo kuKristu kwenza abanye bangazizwa kahle ngokuhlangana nokusebenza nabo, bangabe besakwazi ukuqhubeka nokuhwebelana noma amabhizinisi. Kepha kubo lobo buphofu banyakaziswa nguMoya ukuba banikele. Ngoba ayikho inkinga engaphanga ukukholwa kweqiniso injabulo yako, ngakho alikho izinga lenhlupheko elingaphanga ukukholwa kweqiniso ukupha kwako. Ngakho siqala ukubona

*8:3 ngokuba ngokwawo anikela njengamandla awo,
yebo, ngiyafakaza ngithi, nangaphezu kwamandla
awo;*

umgomo wokupha ugqama kulengxenywe.

***Umgomo – ukupha ngokukaNkulunkulu
kungaba ngukuzidela okungavela ngisho
kompofu (Okungaphezu kokwenza kwethu).***

Buka ukunaka kukaKristu kumfelokazi owanikela ngamafadingi amabili okugcina (NgokukaMakhu 12:41-44), nomusa womfelokazi kaka Zarefathi owanikela ngokudla kwakhe kokugcina (ngokukaLuka 4:24-26; 1 amakhosi 17:8-16).

Ivesi 3 – “*Ngokuba ngokwawo anikela ngamandla awo, yebo, ngiyafakaza ngithi, nangaphezu kwamandla awo*” – UPawulu uyaqinisekisa ukuthi amakholwa asemabandleni asenyakatho anikela ngokungangamandla awo, ngalokhu ababengakwazi ukunikela ngakho ngokwabekuthola nabo. Banikela ngamandla ababenawo umuntu ngamunye. Futhi, nangaphezu kwamandla abo noma lokhu ababengakwazi ukukwazi ukunikela, banikela ngokuzinikela.

“Babezimisele ngokwabo” – babeziqalela bona

*8:4 asinxusa kakhulu ecela umusa wokuhlanganyela
ekukhonzeni abangcwele;*

kulenjongo elungile, bengadingi lutho ezobakhuthaza ukuba bazibandakanye kulokho. Kwakuyisifiso esivuka kubo ngaphakathi, kungesikho ukucindezelwa ngaphandle.

Ivesi 4 – *“Asinxusa kakhulu ecela umusa wokuhlanganyela ekukhonzeni abangcwele”* – kunokuthi uPawulu abancenge ukuba banikele, kwaba ngokuphambene kulabo bazalwane. Bacela kuPawulu ukuba abavumele babandakanyeke ngokuzinikela. Incazelo yalapha ngukhuthi uPawulu wayenokungabaza mayelana nokunikela kwabo, hlampe ezizwa sengathi sekukuningi kakhulu ngokubuka ukuhlupheka kwabo okukhulu. Kodwa yibo abathatha konke benzela ukukhululeka kwabafowabo baseMpumalanga. Lapha kwakunabazalwane abangenagqubu, abanikela bethokoza, uPawulu aqhubeka nokubachaza ngokuhamba kwesikhathi (9:7). Isibonelo esihle kangaka sokuphana! Lapho abazalwane kumele paphoqwe ukuba banikele ngamandla abo, noma ukupha- ke nje, lokhu kwakuphusha uPawulu ukuba azokwamukela kubo okungaphezu kwamandla abo! Ukunikela kweqiniso komzalwane

*8:5 futhi akubanga njengokwethemba kwethu kuphela,
kepha bazinikela bona uqobo kuqala eNkosini nakithi
futhi ngentando kaNkulunkulu,*

kumele kususelwe kulesibonelo sokunikela ngokuthanda kunokuphoqeleka kwabazalwane noma ukucindezela kwabantu (ivesi 8). Izinkonzo eziphoqa abantu ukuba banikele, zize zibathumelele ukuba banikele okweshumi azenzi ngokushiwo yibhayibheli maqondana nokunikela.

**Umgomo – ukupha ngokwebhaybheli
makungaphoqwa kodwa maqubuke
ekulangazeleleni.**

Kukhona owabhala wathi “kunezinhlobo ezintathu zabantu abaphayo; insengetshe, oyisipontshi, noyikhekheba lezinyosi. Ukuze uthole okuthile kwinsengetshe kumele uyigqeme, bese uthola amashibusi kanye nezinhlansi. Ukuze uthole amanzi esipontshini kumele usikhame ukuze aphume uma usikhama kakhulu, uzothola kakhulu amanzi. Kepha ikhekheba lezinyosi lichichima ngobumnandi balo”. Iqiniso ngukuthi; uma abazalwane benikela ngokweqiniso emathangeni eNkosi kuzovuka kubona ukufisa ukunikela ngangamandla abanawo, ngisho nangaphezulu.

*8:6 saze samncenga uThithu ukuba, njengalokho
wayeseqalile ngaphambili, kanjalo afeze futhi kini
lowo msebenzi womusa.*

Ivesi 5 – “*Kepha bazinikela bona uqobo kuqala eNkosini*” – nangaphezulu kwalokho uPawulu ayekulindele noma ayengakufisa, laba bazalwane abazange baphe ngokuzinikela ukusiza abanye kuphela, kodwa kuqala bazinikela bona ngokuphelele bengagodlanga lutho eNkosini. Ngempela ukulangazelela okungaka kubona ukuba banikele kungumphumela wokunikela ngokuphelele inhliziyi. Kumele kubenjalo. Uma umuntu ongazinikele kangako esekela umsebenzi weNkosi kunengozi enkulu kakhulu yokunikela kwakhe ngezizathu mhlawumbe ezingalungile hlampe ecabanga ukuthi ulungisa ububi bakhe ngalendlela, kunokuba abhekane nabo ngendlela kaNkulunkulu ngokuphenduka nokuzihlanza okutholakala kuKristu.

Umgomo – ukupha ngokwebhayibheli kufanele kulandele ukuzahlukanisela kumuntu.

Ivesi 6 – “*Saze samncenga uThithu ukuba*” – UPawulu ubefuna “lowomusa” ukuba uvele kulabo abaseKorinte nakubo bonke abakholwayo, ngoba lokhu kunguphawu lukaMoya Ongcwele

*8:7 Kepha njengalokho nivamile kukho konke:
ukukholwa, namazwi, nokwazi, nokukhuthala konke,
nothando enisithanda ngalo, manivame nakuwo lowo
msebenzi womusa.*

ongaphakathi futhi osebenzayo. Njengokuba ethumela kubo futhi uThithu, uPawulu wamgqugquzela ukuba abagqugquzele kulendlela yokuphendula ayichazile lapha, ukuthi njengalokhu uThithu wayeseqalile ukwenza ekuvakasheni kwabo kokuqala, ngakho bangamvumela ukuba abahole ukuze kuzofezeka ekubuyeni kwakhe.

Ivesi 7 – “*Masivame nakuwo lowomsebenzi womusa*” – buka ukuhlangana komuntu nokwaphezulu lapha. Yize noma ukuphendula okungaka kuyisipho noma umsebenzi kaMoya kumphefumulo, kepha uPawulu kulamakholwa ayekhuluma kuwo wayefuna ukubanyakazisa babe ngabazalwane abazimisele. Njengoba sebevumele uMoya Ongcwele ukuba usebenze ukulunga kubo. Ngakho-ke uPawulu uyabancenga ukuba bavumele uMoya abanyakazise ukuba babandakanyeke kulokhu kupha nabo futhi. Ngakho umphostoli kaNkulunkulu uzobahola ukuba bavumele uMoya ukuba ubanyakazise bafune ukwenza okulungile. Njengoba besebevumile ukuba uMoya abahole engabaholeli kuphela ukukhulisa ukukholwa, kepha abaholele ekukholweni

okugcwele, njengoba bagcwala ukuzimisela ukukhuluma ivangeli kulabo ababeseduze nabo, njengoba base bekhulile ekwazini kwabo iqiniso, njengoba babegcwele ukushisekela emsebenzini weNkosi emhlabeni, njengothando lwabo ngoPawulu kanye nabanye lavuselelwa kabusha, njengoba basebekhulile kulokhu okuyisisekelo sobuKristu, uPawulu wabona kubo ukuveza okumsulwa ngesineke uthando ekuzimiseleni kwabo okuhle, ukupha.

Umgomo – ukupha ngokwebhayibheli kuyisici esiyisisekelo sokuba ngumKristu.

Ivesi 8 – “*Angikusho njengomyalo*” – futhi, asiphi ngokuphoqa noma ngokusho kwabantu. Sipha ngangokufisa kwethu, okuvuka kithi ngomsebenzi kaMoya ngaphakathi kithi. Kepha ngokweqiniso izinkuthazo kanye nezibonelo zabanye ziyasiza kakhulu ukuvusa kithi ukuphendula ngokufanele. UPawulu wayengabatsheli ukuthi benzeni. Kepha ubelokhu eyisisibonelo phambi kwabo, “phambili” kwabazalwane baseMakhedoniya ekupheni ngomusa. Futhi isibonelo sabo esihle

8:9 ngokuba niyawazi umusa weNkosi yethu uJesu Kristu ukuthi, nakuba ecebile, waba mpofu ngenxa yenu, ukuze ngobumpofu bakhe nicebe nina.

singukugquguzela ukuba balandele.

“Ngivivinye ubuqotho bothando lwenu” – futhi, uPawulu wayengabatsheli ukuthi benzeni. Kodwa wayebeka umbono wokuthi uthando olusuka ngaphakathi lunomphumela omangazayo wokuphendula ngalendlela. UJakobe unezela izwi lakhe kulokhu kucabanga, eveza ukuthi ukukholwa okuphilayo kukulungele ukusiza umzalwane osesidingweni (EkaJakobe 2:15-17). UMphostoli uJohane uyanezela umbuzo ohlodayo walowo *“amvalele isihawu sakhe”* komunye umfowabo *“uthando lukaNkulunkulu lungahlala kanjani kuye”* (1 kaJohane 3:17).

Isimiso – ukupha ngokwebhayibheli kufakazela ubuqotho bothando.

Empeleni, ukuveza uthando kuyikho ukupha.” ngokuba uNkulunkulu walithanda izwe kangaka waze wanikela ngendodana yakhe ezelwe yodwa”.

Ivesi 9 – *“Ngokuba niyawazi umusa weNkosi yethu uJesu Kristu”* – manje uPawulu uphendukela

kumnikelo weminikelo. Ukuthi uMsindisi wethu wayengashiya umcebo ongalinganiswa kaBaba wakhe, wobukhona bakhe ukuba azozalwelwa ekuhluphekeni kwabantu, ukuba azidele, adele ukulingana nobaba, azenze ongentoyalutho, athathe isimo sesikhonzi, enziwe afane nabantu (kwabaseFilipi 2:7); ukuba eze ezweni labantu abangazange bamubone noma bamamukele (ngokukaJohane 1:10-11); ukuba azithobe, azibonakalise kungathi akukho emthethweni ukuzalwa kwakhe. Wabangohluphekile ekuphileni kwakhe, isigebengu ekufeni kwakhe; ukuba athathe isono somuntu ngokwakhe ngenkathi efa esiphambanweni, (1 KaPetru 2:24). Yikhona kunikela ngokuzinikela kokugcina lokhu! Ukuba akwenze konke lokhu ukuphakamisa thina esingenamsebenzi walutho, kube yintokozo yokuhlansa nokuxolela kanye nokuphila kokuvuka Kanye nokwamukela kukaNkulunkulu nobukhona; ukuthi ngokulahlekelwa kwakhe thina sibe ngabahlanganyeli kwimvelo yaphezulu “sibe nefa laphakade lasezulwini” (2 KaPretu 1:4; 1 KaPetru 1:4; kwabase-Efesu 1:18), konke lokhu kungumusa wakhe omninginingi! Weza ukuzonikela ngokuphila kwakhe ukuze asiphe ukuphila. Washiya amazulu nengcebo yawo ukuze sizohlukana nobuphofu nokuhlupheka kwasemhlabeni, sithole ingcebo yasezulwini. Kwaze kwawumcebo ngempela

*8:10 Kulokhu nginitshela ukubona kwami; ngokuba lokhu
kulungele nina enaqala nyakenye, kungekwenza
kuphela kepha nokuthanda;*

ongapheli lo esiwutholile “*lengcebo kaNkulunkulu engaphenyekiyo*”!! (Kwabase-Efesu 3:8)

Uma iNdodana kaNkulunkulu yadela okungaka futhi yabekezelela okungaka ngenxa yami, Nginganqaba yini ukunikela ngokwasemhlabeni ngenxa yayo? Futhi kungenxa yabanye, “ukuqhubela phamili abanye”, ukuqhubekela phambili kwalokhu okusemqoka nokubalulekile, sinyakaziselwa ukulandela yona leyo nhliziyi ngokwenza okufanayo.

Umgomo – ukunikela ngokwebhayibheli kulingisa uJesu

8:10-15 – Iseluleko esihle ekunikeleni

Ivesi 10 – “*kulokhu nginitshela ukubona kwami*” – futhi, kwakungesiwo umyalo kodwa iseluleko uPawulu asiletha kubo. Wakhuluma kuphela ngalokho okwaku “kulungele” noma okwakubalungele bona. Kwakungasikho ukuthi ufuna ukubasebenzisa ngenxa yezinhloso zakhe. Kwakungesikho ukugqwaba abezizwe ngenhloso

*8:11 kepha manje fezani nokwenza, ukuze njengalokho
kwaba khona inhliziyo ethandayo, kanjalo kube
khona nokufeza njengeninakho.*

yokuzuza kwabaJuda. Kungukuthi kunezethembiso ezidlulele ezenziwa nguNkulunkulu mayelana nalowo okhetha ukunikela, izethembiso uPawulu ayezigqamisa kwisahluko sesi-9. Wayenzela bona njengoba wayekhuluma kanje;

- Ngethemba lokuletha lezo zithembiso zikaNkulunkulu kubona.
- Ukuqinisa ukholo lwabo uma bebona uNkulunkulu enza iziphetho zabo zifezeke naphezu kokupha kwabo.
- Kwintokozo yokupha eletha ukubona abanye besizakala ngomusa wethu, nasekunyakaziseni umkhuleko wabo nokubonga (9:12).

“Nina enaqala nyakenye” – UPawulu waveza ukubona ukuzimisela kwabazalwale zibekwa nje ukuba yingxenywe yalelicebo. Ukuthi bebengaka landeli, kwakungalisusi iqiniso lokuzinikela kwabo ngokushesha. Buka ukuthi uPawulu uphuthume kanjani ukubona konke okuhle abakwenzile efuna ukubagqugquzela kakhulu ngokugqugquzela

*8:12 Ngokuba uma uthando lukhona, kwamukeleka
njengalokho umuntu anakho, kungenjengalokho
angenakho.*

kwenkosi.

Ivesi 11 – “Kepha manje fezani nokwenza” – izinhloso ezinhle azibalulekanga kangako uma zingahambi nokwenza, njengemoto enhle engenamasondo. U-Abrahama wayengasoze alivikele izwe lesethembiso labantu bakhe ukuba wayezimisele, ezinqumele ukuhamba, kepha wangahamba. URuthe wayengeke ahlangane no Bhowazi aphinde angene ohlwini likaKristu ukuba wayefuna ukuhamba ezweni lakaMowabhi aye kwaJuda, kodwa ahluleke ukusukuma ahambe. Kanjalo nomphefumulo ofisayo ukukholwa nguJesu uyakubhubha esihogweni njengabamalayo uJesu uma kungukuthi akenzanga lutho ngokufisa kwakhe, engazange agijimele enkosini lisekhona ithuba.

Ivesi 12 – “*k kwamukeleka njengalokho umuntu anakho*” – UPawulu akazange abeke isilinganiso sokunikela. Akazange afune ukuba banikele ngokungaphezu kwamandla abo, njengalokhu kwenza labo abaseMakhedoniya. Akazange acele kumuntu okungaphezu kwalokho akuzuzile noma anakho.

*8:13 Ngokuba angikusho lokhu ukuba abanye
bakhululeke, nina nikhathazeke, kodwa kube
ngokulinganayo,
8:14 ukuze kuthi ngalesi sikhathi inala yenu isize bona
ekusweleni kwabo ukuba nenala yabo isize nina
ekusweleni kwenu, kube khona ukulingana,*

Ivesi 13 – “*Ngokuba angisho lokhu ukuba abanye bakhululeke, nina nikhathazeke*” – akazange abacele ukuba banikele ngalendlela ezoletsha ubunzima kubo. Inhloso yokunikela akusikho ukuthi lowo ozuzayo acebe kunalowo ophayo. Wona lomgomo kumele ume nasebandleni, ekwesekeni umfundisi noma izisebenzi. Abantu akumele banikele kubafundisi babo ngalendlela yokuthi umfundisi usephila impilo engcono kunabo. Kuyikho ukuthi bamubeke ezingeni elifanayo Kanye nabo, kunokuba bamugxishe ngengebo yasemhlabeni eyisimanga futhi engenasidingo.

Ivesi 14 – “Kube khona ukulingana” – ukupha okuningi ekusweleni komunye, ukuze ngelinye ilanga omunye akwazi ukusiza osesidingweni. Okunikeza abanye yikho kanye ozokuthola. Ngenkathi sisiza abanye esikhathini lapho sinamandla ngakwezezimali iNkosi izobona ukuthi kukhona abangasisiza esikhathini sethu esinzima.

Umgomo – ukupha ngokwebhayibheli kusekelwe

8:15 njengalokho kulotshiwe ukuthi: “Kowaba nokuningi kakusalanga, nowaba nokuncane kantulanga.”

ngumqondo wokulingana.

Lokhu akusikho ubukhomanisi, ngoba izimpahla zethu azisuswa kithi. Noma izipho zethu ngenkani kithi, mhlampe kungabhekwa njengendlela yenhlango, kubonakala ngokuphelele encwadini yeZenzo 2.

Kuyabonakala ukuthi isimiso salokhu lapha ngukunakekela abazalwane esinabo enkosini, akusikho okomhlaba wonke. KwabaseRoma 12: 13 nakhona uPawulu uyagqugquzela ukuba kusizwe abazalwane, *“hlanganyelani nabangcwele ekusweleni kwabo”*.

Umgomo – ukupha ngokwebhaybheli kuhlangubezana nezidingo zabazalwane.

Ivesi 15 – *“kowaba nokuningi kakusalanga, nowaba-nokuncane kantulanga”* – njengalokho uPawulu ejwayele ukwenza, uphindela encwadini endala ukuletha okusekela umcabango wakhe. Ucaphuna lapha encwadini ka-Eksodusi 16:18, eveza imiphumela emangalisayo ngokuhlinzeka

kukaNkulunkulu ngemana. Kubukeka sengathi iNkosi yaqinisekisa ukuthi wonke umuntu waba nengxenywe elinganayo ehlane ngazo zonke izinsuku beqoqa imana, noma ke ukuthi ukulamba kwabo bonke kwakunelisekile, ngaphandle kokuthi umuntu eyedwa ukwaze ukuqoqa imana engakanani, noma eningi noma encane. UPawulu ubukeka echaza ukuthi kulokhu; ukupha kwethu okunomusa njengamaKristu, kumele sifune ukuqinisekisa ukuthi kuba khona ukwabelana okulinganayo phakathi kwamakholwa, ngokuqinisekisa ukuthi akekho oswele ezidingweni zakhe zangemihla kube kukhona onokuningi ngaphezu kwalokhu akudingayo kwenamuhla. Buka umcabango wakhe ofanayo mayelana nokudla ndawonye kwabo kwingxenywe engaphambili encwadini 1 kwabaseKorinte 11.

Futhi, kumele siqikelele ukuthi ukunikela kubonelela izidingo zangempela zabazalwane, kungesikho ukusekela ubuvila babo. “*Uma umuntu engathandi ukusebenza makangadli*” (2 kwabaseThesalonika 3:10).

Imigomo yokupha ngokwebhayibheli

- Kungaba ukuzidela, okuvuka ngisho

enhluphekweni (ngaphezu kwamandla ethu).

- Akumele kuphoqwe kodwa kuvuke ekufiseni kwethu okukhulu.
- Kufanele kwandulelwe ngukuzinikela komuntu siqu.
- Kuyingxenye ebalulekile yesipiliyoni sobuKristu.
- Kufakazela ubuqotho bothando.
- Kulingisa uJesu.
- Kusekelwe emqondweni wokulingana.
- Kuhlangabezana nezidingo ezibalulekile zabazalwane abangamaKristu.

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Kuxoxwa indaba ngendoda ecebile, ngelinye ilanga eyabuza umfundisi wayo, “kungani abantu bengisola ngokuba yisixhwanguxhwangu, uma bazi ukuthi zonke izimpahla zami uma ngifa ngiyakuzinikelela abaswele?” “Yithi ngikuxoxele indaba”, kuphendula umfundisi. “Ingulube yayikhala ngenxa yokungathandwa kwayo. Yakhononda kwinkomo eyayihlezi ituswa ubumnene bayo, namehlo ayo anomusa. Yavuma ukuthi inkomo iletha ubisi nokhilimu, kodwa yama ekutheneni nengulube iletha ubhekeni kanye ne hemu Kanye noboya futhi

babeke nezinyawo zabo. Yafuna ukwazi ukuthi kungani ingabongwa. Inkomo yacabanga okwesikhashana yathi, ‘mhlampe yingoba ngipha ngesikhathi ngisaphila”.

## **Ikilasi 13 – 2 KwabaseKorinte 8:16-9:5**

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*8:16 Kepha makabongwe uNkulunkulu obeka  
enhliziyweni kaThithu le nkuthalo ngani,*

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UPawulu wayeyale ngokuqinile amakholwa aseKorinte ngenhliziyo yonke kuye nakwabanye kwizahluko 6-7. Lelithemba latholwa ngokufika kukaThithu kwisahluko sesi-7, eletha izwi lothando lwabo oluqotho (ivesi6). Ngalesi siqiniseko somoya onomusa omkhulu kubo, uPawulu wayesebuyela kulendaba yokupha, ngoba nayi indlela ebalulekile esingakwazi “ukufakazela ubuqotho” bothando lwethu. Izinhliziyi zabo eziminyene zaziminyanise injongo yabo ngaphambili yokuhileleka ngentshisekelo yabangcwele abampofu eJerusalema, uPawulu ayematasa eyikhuthaza ngaleso sikhathi. Kepha manje ngezinhliziyi eziguqukile kwakungumbuzo wokuthi ngabe bazofakaza yini ngaloloshintsho ngokubuyela kwabo ekukhululekeni. Amazwi othando awasho uthando, kuze kube asekelwa ngukuthanda, izenzo zokuzidela. Njengalokhu amazwi okukholwa engachazi ukukholwa kweqiniso uma engasekelwa yizenzo.

**8:16-24** – izimali ziphathwe ngokwethembeka

*8:17 ngokuba wamukela umyalo wethu, kepha naye  
ekhuthela kakhulu waphuma eza kini  
ngokuzithandela.*

*8:18 Sithumele kanye naye umzalwane oludumo lwakhe  
ngevangeli lwandile kuwo onke amabandla,*

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Ivesi 16 – “*kepha makabongwe uNkulunkulu*” – ngokuqhubeka silokhu sibona kuPawulu indoda egcwele uthando lukaNkulunkulu ngabantu bakhe. Ukuthi akwazi ukubona kuThithu ukukhathalela okuqotho njengasenhlizweni yakhe ngenxa yalabo abaseKorinte kwakuyisizathu sokubonga uNkulunkulu. UPawulu wayebukile futhi eqaphela ukusebenza kukaMoya kwabanye. Futhi wayethokozile ngazo zonke izinkomba. Nakho konke okwakuqhubeka. Engathi uNkulunkulu angasisusa ekunakeni okwethu nasekuzikhathaleleni thina, sithande njengokuba lendoda yathanda, sithande ngothando lweNkosi.

Ivesi 17 – “*Ngokuba wamukela umyalo wethu*” – UPawulu lapha ubhekise evesini lesi-6. Wayekhulumile ukugqugquzela kuThithu ukuba aholele abaseKorinte ekuphenduleni okuhle okufana nalokhu okwabonakala kubazalwane baseMakhedoniya (ivesi 1-5). Akusikho kuphela ukuthi uThithu wayezimisele ngalokhu, kodwa wayegqugquzelekile kokufanayo “ngokuzithandela”.

*8:19 kungesikho lokho kuphela, kodwa ukhethiwe futhi  
yiwo amabandla ukuba ahambisane nathi ngendaba  
yalo mnikelo osetshenzwe yithi, kube ludumo kuyo  
iNkosi, kubonakalise ukukhuthala kwethu,*

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Wayemunye noPawulu ngenhliziyo kulenhloso mayelana nalokhu.

Ivesi 18 – “*Sithumele Kanye naye umzalwane*” – lo “mzalwane” ongenagama, owayaziwa futhi odumile “kuwo wonke amabandla”, kungumcabango omangazayo. Kulula ukuba uqagele ukuba lendoda yayingubani, yize uPawulu wakhuluma kahle kakhulu ngayo. Kushiwo okufanayo kodwa kungenagama ku 12:18. Yize kwakuyindoda eyaziwa yibo bonke, kodwa kuyacaca ukuthi wayengafisi ukuba yazeke kulencwadi kaPawulu kwabaseKorinte. Abaningi baveza ukuthi kwakunguDokotela uLuka, indoda eyayithanda ukuzisusa konke ukunakwa. Kusobala ukuthi kwakungumuntu owayengenandaba nokwaziwa, noma ukuba nodumo phakathi kwabo, efisa kuphela ukugqugquzela ibandla nokuphakamisa uNkulunkulu. Nokho kufinyelela kude kangakanani ukuthinta izimpilo okuthokozisayo, eyindoda e“ngemuva kwezinto”, ukuba nodumo olunjengalolu uPawulu afakaza ngalo lapha.

Ivesi 19 – *“Ukhethe futhi yiwo amabandla ukuthi ahambisane nathi ngendaba yalo mnikelo”* – yona lendoda empeleni yayiqokiwe yiwo amabandla kulomsebenzi, siyibona yengamele wona lomsebenzi wokuqoqwa kwezimali. Igama lapha elithi “umusa” lisho inala. Njengokuba kunemali eningi ethintekayo kuleli qoqo bekubalulekile ukuthi kuthathwe izinyathelo zokuqinisekisa ukuthi ukusingathwa kwalo lonke udaba lwemali lungaphezulu.

Ivesi 20 – *“Sigwemele lokhu ukuthi kungaba khona osisolayo”* – inhloso yalokhu kuqaphela, ukubeka ozokwengamela umsebenzi kwakwenzelwa ukuthi kukwazeke ukubuza imibuzo uma kunesidingo, kube khona umuntu ozophendula. Ukuze angabikho ozovunyelwa ukuba azuze yena kulezinqubo noma ozovela kungathi uyazuza; ukuthi zonke izimali ezikhishwe ngabangcwele kulesimo zisetshenziselwe lesi simo. Ukuze angabikho ozothola isizathu sokusola noma ubani othintekayo kuloludaba. Futhi kuvela sengathi ukhona owayefuna ukubeka icala uPawulu khona eKorinte. Kwakungukukhathazeka kukaPawulu ukuba aze aveze ukuthi, *“asibekeli muntu nasinye isikhubekiso nangokukodwa, funa*

*8:21 ngokuba sinakekela okuhle, kungesemehlweni eNkosi  
kuphela kodwa nasemehlweni abantu.*

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*inkonzo yethu isolwe” (6:3).*

Ivesi 21 – “*Ngokuba sinakekela okuhle*” – igama lesiGrekhi ngemuva kwegama “*sinakekela*”, lisho ukucabanga ngaphambi kokwenza. Njengegama “*ukuhlinzekelwa*” liqhamuka ekuhlanganisweni kwegama (umbono) ngaphambil (phambili). Nokube sekwenziwa ngokufanele, noma kunjalo igama lokuqala liveza umqondo wokucabanga kusengaphambili, futhi ngaleyo ndlela uqinisekise ukuthi kuthathwa izinyathelo ezihlakaniphile. UPawulu wayeqaphelisisile ekuthatheni izinyathelo zokuzivikela, kungesikho kuphela ukuba athembeke kodwa avele emuhle futhi ehloniphekile.

*“Kepha kukho konke sizibonakalise njengezikhonzi zikaNkulunkulu” (6:4).*

*“Kepha ngokuveza iqiniso sizincoma kunembeza wabantu bonke phambi kukaNkulunkulu” (4:2).*

*“Kungesemehlweni eNkosi kuphela kodwa nasemehlweni abantu”* – izinyathelo zethu zokuzivikela azipheleli kuphela kulokhu okubonwa yiNkosi. Ubengathanda ukuba sikhathazeke ukuba abanye abantu bacabangani. Lesi kuyisimiso

esiyiqiniso ekuphatheni ezezimali zebandla, futhi siyangena kuzo zonke izindlela esiziphatha ngazo. Bheka imicabango nemiyalo efanayo;

- *“Nakani okuhle phambi kwabantu bonke”* (kwabaseRoma 12:17).
- *“Dedani kukho konke okubonakala kukubi”* (kwabaseThesalonika 5:22).

Injongo kaPawulu kwakungukuthi abe ngongasolekiyo ngayo yonke indlela, ukuze ezokwazi ukubuza ngesibindi, *“ngake nganiqilizela yini ngomunye walabo engabathuma kini na?”* (12:17-18), futhi wayazi ukuthi impendulo kwakungu “cha”. Nenjongo yethu mayihlale injalo, ngamunye nanjengebandla. Konke ukusoleka ngezezimali noma ukungaphathwa kahle kwezimali kungase kuqhelisele kude labo abafuna ukunikela. Kwakungesikho kuphela ubufakazi, kodwa ukususa konke okungavimba ukuzimisela ukuzibandakanya kwabo bonke ukwenza okumjabulisayo uNkulunkulu.

Sithola lapha umgomo wokuziphatha wabazalwane. Umgomo wokuvela umuhle. Iphuzu lalokhu ngukuthi uNkulunkulu ufisa sidlulele ngaphezu kokuthembeka nokubamsulwa, kepha siqinisekise ukuthi indlela esiziphatha ngayo ivela ithembekile



ngayo yonke indlela. Bonke labo abezwe abazinikele ekungathembekini bazitshela ukuthi bonke abantu banjalo, bayazi futhi babheka izimpawu. Ngakho abantwana bakaNkulunkulu bahlakaniphile ukuba bacabange kuqala ukuvimba ukusolwa konke kokwenza okubi. Kubalulekile ukuba siqaphele ukuba abanye abantu bangacabangani ngezenzo zethu. Abaholi bebandla abaphatha ezezimali ngaphandle kwenqubo yokuziphendulela bamema ukusolwa ekungasebenzini kahle. Abathandanayo abangashadile uma bechitha isikhathi ndawonye ebumnyameni bamema izinsolo zokungaziphathi kahle noma ngabe bezigcina bemsulwa. Bheka ukugqugquzela kukaPawulu okufanayo;

- *“Ukuze nihambe ngokufaneleyo kwabangaphandle, ningasweli lutho”* (1 kwabaseThesalonika 4:12).
- *“Masihambe ngokufaneleyo njengasemini”* (kwabaseRoma 13:13).
- *“Bangasiniki isitha ithuba lokuthuka”* (1 kuThimothewu 5:14).

INkosi ayivumeli nje ukuba abantwana bayo bavele badlulise kalula ukucabanga kwabanye abantu ngemicabango enjengokuthi “Agh, anginandaba ukuthi abantu bacabangani!” noma ukuthi “izindaba zami akuzona izindaba zabo” noma “abagcine

*8:22 Kepha sithumele kanye nabo umzalwane wethu  
esimfumene kaningi ekhuthela ezintweni eziningi,  
kepha manje ukhuthela kakhulu ngenxa  
yokunethemba kwakhe okukhulu.*

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imicabango yabo ebhedayo kubona!” noma, “uma-  
nje Inkosi yazi iqiniso lengiyikho nokuthi ngenzani  
kunandabani ukuthi abanye abantu bacabangani?”  
Ngomphostoli wakhe, uNkulunkulu osiyalayo lapha  
uthi siqinisekise ukuthi senza kahle, futhi  
ngokunjalo, kungabi semehlweni akhe kuphela,  
kodwa nasemehlweni abantu bonke.

Ivesi 22 – “*Kepha sithumele Kanye nabo umzalwane  
wethu*” – “Kanye nabo” lapha kuvezwa owesithathu  
ongashiwongo ozohamba Kanye noThithu noLuka?  
Ekuphatheni imali kunokuphepha esibalweni  
sabantu sokuhlakanipha ekuzivikeleni. Ukuqapha  
okuhle osukwini lapha amasela engabe elindlele  
endleleni. Bheka abaningi abahamba noPawulu  
ngemuva kokusuka eKorinte njengalokhu bephethe  
okuhlanganiswe nokuqoqwe eKorinte beya  
eJerusalema (izenzo 20:4). Ukuphila ekuthembeni  
iNkosi akusho ukungenzi izinyathelo eziyindlela  
ezifanele.

Ivesi 23 – “*Uma kubuzwa ngoThithu*” – lapha  
kunamazwi okugunyaza avela kumphostoli

*8:23 Uma kubuzwa ngoThithu, yena ungumhlanganyeli  
nesisebenzi kanye nami kini; noma kubuzwa  
ngabazalwane bethu, bayizithunywa zamabandla,  
bayinkazimulo kaKristu.*

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kaNkulunkulu akhulunywa ngokukhululekile namadoda ayezibonakalisile ethembekile. Yeka into enhle kangaka ukucatshangelwa ngalendlela ngamadoda alungile. Kuhle kangakanani ukuba nodumo oluhle kangaka, njengoba uPawulu ayengaziqhayisa ngo Thithu nabanye. Kuhlakaniphile kangakanani ukuqaphela kakhulu ekulondolozeni igama elihle kangaka, phambi kweNkosi naphambi kwabantu. Kuhlakaniphile kangakanani ukuzimisela ukucatshangelwa okwengeziwe, ukuthatha izinyathelo ezengeziwe ekufuneni ukuzigcina ungasoleki phambi kwalabo omubi angase abasebenzise ukulahla isithunzi ebuntwini bethu, futhi ngokwenze njalo sinciphisa umthelela omubi wezimpilo zethu Kanye nenkonzo phambi kwabanye. Yebo, kungenzeka ukuthi iNkosi iyazi ukuthi awudakwa kodwa izwe lizothini lapho likubona uphethe ubhiya ngesandla sakho noma ibhodlela lewayini etafuleni lakho na? Angeke yini licabange ukuthi nawe wenza njengalo? Yebo kubalulekile lokho abakucabangayo, lokho izenzo zethu eziholela abanye ekucabangeni ngathi. Yebo iNkosi iyakwazi ukuhlanzeka kokuziphatha kwakho.

Manje qiniseka ukuthi umndeni Kanye nabangane bakwazi ngakho, ngokuqaphela kwakho ngendlela oziphatha ngayo nomngane wakho. Kuzocatshangwa ukuthi wenza okufanayo nalabo ohlala nabo. Ngakho cabangisisa ngalabo okhetha ukuba babe ngabangane abaseduze. Kuzocatshangwa ukuthi wenza izinto ezifanayo abazenzayo ezindaweni okhetha ukuzivakashela. Ngakho qaphela zinyawo ezincane ukuba uyaphi! Kufanele isikhathi nemizamo, ukulahlekelwa Kanye nezindleko ezihilelekile ukulondoloza noma ukugcina igama elihle nesimilo sethu. Izaga zimemezela “igama elihle” nangaphezu kwengcebo, “kunengcebo enkulu”, “kunesiliva negolide” (Izaga 22:1). Yinani eliphezulu lomzalwane noma muphi ukuthi aziwe kubo bonke njengozinikele kwi “Nkazimulo kaKristu”. Yebo ngeke sikwazi ukubalekela ukusolwa ngokungasilo iqiniso ngabanye, ngoba abanye balelizwe baphathe kanjalo izikhonzi zikaNkulunkulu (NgokukaMathewu 5) njengoba benzile enkosini, bazokwenza kanjalo kwizikhonzi (NgokukaJohane 15:20). Kepha izinsolo zamanga zigcina zivela kalula kulokhu eziyikho. Kuyintando kaNkulunkulu ukuba thina “ngokwenza okuhle” bese sithulisa, “*nithulise ukungazi kwabantu*” (1 kaPetru2:15).

Ivesi 24 – “*Ngakho manibonakalise...ubufakazi*

*8:24 Ngakho manibonakalise kubo phambi kwamabandla  
ubufakazi bothando lwenu nokuzincoma kwethu  
ngani.*

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*bothando*” – lelivesi liyisifingqo sombono kaPawulu kulengxenye. Kwakusewudaba lokuqoqa umnikelo emabandleni ngenxa yalabo ababeswele eJerusalema. Kwakusengumbuzo mayelana nokubandakanyeka kwabaseKorinte kuloludaba olubucayi. Isizathu sikaThithu sokubuyela eKorinte Kanye nabanye nencwadi kwakungukuthi abalungiselele abazalwane ukuthi “benze ukwenza” lokhu ekade belangazelela ukukwenza ezinyange ezedlule (ivesi 10-11). UPawulu wayeziqhayisile kwabanye ngabazalwane baseKorinte ngokukulungela kwabo ukupha (9:2), nangenkathi eqala lesahlukho eziqhayisa ngabazalwane baseMakhedoniya. Ngakho uPawulu ubefuna lokhu kufakazele uthando labo Kanye nokuzigqaja kwakhe okuliqiniso ngokuhlanganyela kulenjongo enhle (ivesi8). Ukulandela umcabango wegama elihle lapha, noma kunjalo kwase kungumbuzo mayelana negama labo elihle futhi (nelikaPawulu). Ngabe bazoziveza bengabantu abalimelayo izwi labo? Ngabe bazoveza izwi likaPawulu alikhulumile ngabo lilihle? Amazwi okuzibophezela ayohlezi elula. Uubufakazi beqiniso buyohlale bulapho, “sibonakalisa” ngezenzo zethu iqiniso lamazwi ethu.

Noma kunjalo, iqiniso lokukholwa kwethu yiNkosi ehlale isibizela ukuba sifakaze ngezenzo zethu (EkaJakobe 2:18, “ngibonise”).

### **9:1-5** – Ukugqugquzela ukulungela

Ivesi 1-2 – “*Akuswelekile ukuba nginilobele*” – UPawulu njengamanje uveza ukuthi ukugqugquzela kwakubhala kwakungaphezu kokudingekayo. “Yeyi, awudingi ukuba ngikutshele lokhu, uyafuna?” “Ngicela ningixolele ngokumosha amazwi nginitshela ngalokho bakwethu”. Kepha ukukhuluma kubo kanzima kanjena ngezenzo ezinhle kuloludaba, uPawulu angabaqinisekisa ukuthi ngolwazi analo ukuthi empeleni abadingi ukuba akhulume nabo. Bona ukuhlakanipha kulokhu. Yize eza kubo ngalendlela uzwile kuye ukuthi bayadinga lemiyalo ebekiwe, kepha eqaphela ukulondoloza udumo lwabo, ebanika udumo nezincomo angakwazi ukubanika zona. Babazi ngalezizinkinga. Babekhombisile ukugqugquzeleka ngokugcwele vele. Wayefuna ukuba bazi ukuthi akazange aphelelwe yithemba kubo. UPawulu ubanikeza ithuba lokuzihlangula, ebanika ithuba lokuba balandele

*9:2 ngokuba ngiyalwazi uthando lwenu engizincoma  
ngalo ngani kwabaseMakedoniya, uma ngithi i-  
Akhaya lase lizilungisele kwanyakenye nokuthi  
ukushisekela kwenu kuvusile iningi labo.*

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benze ababekuhlelile. Eqinisweni okwakungamacebo abo njengalokhu uPawulu ecacisa. Buka indlela uPawulu abhekana ngayo nabazalwane baseKorinte efanayo nendlela enze ngayo kuThithu. Ushilo kuvesi 8:6 ukuthi ukubuya kukaThithu eKorinte “saze samncenga”, ngokokugqugquzela kukaPawulu. Kodwa futhi ku 8:17 washesha ukuvuma ukuthi uThithu empeleni wahamba “ngokuzithandela”. Kepha uThithu nabazalwane baseKorinte babanokunyakaziswa ngamagama kaPawulu ngemuva kwabo. Ngesikhathi esifanayo uPawulu wabakhulula ukuba balandele izinhlelo zabo benze okufanayo. Wayejabule kakhulu ukuvumela izifiso zakhe ezinhle ngabanye ukuba kube yizifiso zabo ezinhle ngabo. Ekungabini nempakamo kwakhe, uPawulu wayengadingi ukuvela njengomgqugquzeli ngemuva wezenzo ezinhle zabantu. Ngobuqotho uyafuna ukuba umuntu enze okulungile. Bese ema emuva avumele umuntu ukuba aphendule ngokufisa kwakhe. Bese uma kulungile kuyikho okukhethiwe, uPawulu akathathi udumo, kodwa uyamuvumela omunye ukuba enze “ngokuzithandela”. Lena akusiyo indawo

*9:3 Kepha ngithumile abazalwane ukuba ukuzincoma  
kwethu ngani kungenziwa ize maqondana nalokhu,  
ukuze kuthi njengokusho kwami nibe senilungisele,*

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yempakamo yomuntu, kodwa ohlakaniphile  
elondoloza udumo lomuntu.

*“Ukushisekela kwenu kuvusile iningi labo”* – manje  
kunjengokungathi uPawulu wayezonikeza  
kumakholwa aseKorinte isilinganiso esithile  
sokubongwa ngokusabela okuhle kwaseMakedoniya  
ayeziqhayise ngakho. “Njengoba ukushisekela kwabo  
kwaholela abanye entshisekelweni, kanjalo  
ukuzimisela kwabo manje makuholele ekwenzeni”.  
Buka ugqozi lokuqhubeka nokwenza kahle ukuze  
bathole ukuthi iNkosi yase ibasebenzisile kakade  
ukukhonza abanye kulokhu!

Ivesi 3-4 – *“Ukuzincoma kwethu ngani kungenziwa  
ize”* – futhi, uPawulu wayesenikezile imiyalelo  
kulelibandla encwadini yakhe yokuqala ngalo udaba  
lokuthi balungise umnikelo wabo. Encwadini 1  
kwabaseKorinte 16 wayechazile ukuthi kumele  
balethe umnikelo wabo njengalokhu uNkulunkulu  
ebaphile, lokhu kwakumele bakwenze  
ezinhlanganyelweni zabo, uma behlangene ngesonto  
ukuqoqa. Nokuthi lokhu bakwenze kusenesikhathi  
ukuze kungabikho ukuphuthuma uma uPawulu



*9:4 funa uma ngabe kufika kanye nami  
abaseMakedoniya, banifumane ningakabi nilungisele,  
sijabhe thina – singasaniphathi nina – ngaleli  
themba.*

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efika, afike usulungile. Kodwa kubukeka sengathi kuncane okwasekwenziwe eKorinte ngaloludaba. Ngakho umbuzo ovezwa nguPawulu umayelana nokulungela kwabo, wayengafuni omunye umnikelo kwabaseMakhedoniya, ayeziqhayise kubo ngokushisekela kwase Akhaya, ukuba beze naye eningizimu ukuthola ukuthi akukho osekwenziwe onyakeni odlule. UPawulu wayefisa ukugwema ukuhlambalazeka okukhulu kuye okwakungabangelwa yilokhu, kungathi ukushisekela kwabo kwakuyinto eyayisemqondweni wakhe. Kungathi ukushisekela kwabanye kwanyakaziswa yinto engasilo iqiniso. UPawulu uyaqaphelisisa ukungavezi ukuthi abazalwane baseKorinte bazoba yingxenye yalelo hlazo, ngoba babengazange baziqhayise. Yena, nalabo aziqhayisa Kanye nabo, bangathwala ubunzima behlazo.

Yeka indlela uPawulu abhala ngokugqugquzela noma ukunxenxa ngayo! Nokho elokhu enomusa futhi eqaphile ngokuncono kakhulu kwabo phambili ekucabangeni kwakhe. Wayehlala ezimisele ukuba bathole udumo, kuyilapho yena enamahloni noma

*9:5 Ngalokho-ke bengithi kudingeka ukuba ngincenge abazalwane ukuba bandulele ukuza kini, balungisele ngaphambili isipho senu esathenjiswa ngaphambili, sona sihlale silungisiwe, sibe njengesesibusiso, singabi njengesokuncishana.*

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esolwa; njalo ubezimisele ukulahlekelwa ukuze bazuze.

*“Ngizinikele mina ngenxa yemiphefumulo yenu” (12:15).*

*“Ngokuba siyajabula nxa sibuthakathaka thina, nina-ke ninamandla; sikukhulekela nalokhu: ukupheleliswa kwenu” (13:9).*

Ivesi 5 – *“Esathenjiswa ngaphambili”* – Futhi, labo abayingcosana abahamba Kanye nencwadi bahamba ngegunya lokuyokwengamela ukuqoqwa komnikelo, ngokulangazela ukufika kukaPawulu nayesebenza Kanye nabo, ukuthi *“balungiselele ngaphambili isipho senu [isibusiso]...sona sihlale silungisiwe”* ukuze uma bonke sebefika. Abazalwane bagqugquzelwa ukuba benze lokhu abakuhlelile ngaphambili, yilo iphuzu lapha. Ukuba balandelise konke ngendlela lokhu ekade bekuthembisile. Kathathu igama *“ngaphambili”* liyatholakala kuleli vesi.

*“Sibe-njengesesibusiso, singabi-njengesokuncishana”*

– UPawulu wayengathanda ukuba baphe ngokufisa kwangempela kokubusisa abanye ngokupha kwabo. UPawulu uthanda ukuba baphe ngobuningi, kungabi ngokuncane, okuzoveza ukuncishana kubo (ivesi 6). Ukunikela ngokukhononda nangokuncane kuveza kakhuku ukuzicabangela thina ezimalini zethu. Ukunikela sithokoza futhi sikhululekile kubonakalisa ukujabula ekubusiseni abanye njengalokhu uNkulunkulu esibusisa ngokuningi.

*“Makabongwe uNkulunkulu ngenxa  
yesipho sakhe esingakhulumekiyo”*

(2 KwabaseKorinte 9:15)

## **Ikilasi 14 – 2 KwabaseKorinte 9:6-15**

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*9:6 Kepha nakhu: ohlwanyela ingcosana uyakuvuna  
ingcosana, nohlwanyela kakhulu uyakuvuna kakhulu.*

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Ukugcizelela okumangazayo odabeni lokunikela kulengxenye, ikakhulukazi izithembiso ezibandakanyekayo, kuhle kakhulu! Ngigqugquzelekile mina siqu ukubamba iqhaza elibonakalayo emseni wokupha ngokusebenzisa iziqephu ezifana nalesi.

### **9:6-11 – izithembiso ekunikeleni**

Ivesi 6 – “*Ohlwanyela ingcosana uyakuvuna ingcosana*” – UPawulu ubonakalisa iphuzu lakhe ngomfanekiso wokutshala (ukuhlwanyela) nokuvuna. Isilinganiso salokho esikuvunayo noma esikutholayo silingana nesilinganiso esitshala ngaso noma esinikela ngaso. Uma singaba nembuyiselo enhle angeke siqinise isandla ekuwiseni imbewu, ngokuba ukubutha kuzolingana nokuhlakaza. Uma sitshala okuncane, siphindaphinda ngesilinganiso esincane. Uma sitshala okuningi, siyayiphindaphinda. Nikela kancane uzovuna kancane. Nikela kakhulu uzothola kakhulu.

*9:7 Yilowo nalowo anikele njengalokho azikhethela khona  
enhliziyweni, kungabi ngokudabuka  
nangokucindezelwa, ngokuba uNkulunkulu  
uyamthanda onikelayo ethokoza.*

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Ivesi 7 – “Yilowo nalowo anikele njengalokho azikhethela khona” – manje kuyingxoxo yokugqugquzela indlela ekumele sinikele ngayo. Ukupha noma ukunikela kwethu kumele kusuke kwesikukhethile enhlizweni. Yizwa amazwi omphostoli lapha. Ukunikela komuntu makube “njengalokhu azikhethela khona”. Kunjengalokhu thina sizinqumela esizokwenza ngemali yethu kunokufuna noma ukuyala noma ukuphoqa kwabanye. O Kukhulunywa ngokuzimisela, ukuhlela, ngisho ukukhona okusekunikeleni. Okunye ukuzikhethela noma izinjongo kuyomele zibuyele eceleni ukuze sizonikela ngokuliqiniso. Akufanele kube yisenzo esingenangqondo. Futhi akufanele kwenziwe kukhona okumele ngemuva, hlampe size sinikele ngokuningi noma okuncane kunalokhu ebesingafisa ukunikela ngakho. Kumele kusetshenziswe ukucabanga kusengaphambili okufanele Kanye nokukhuleka, ngokucabangela kokubili, ukuthi sikwazi kangakanani nokuthi isidingo salapho sinikela khona singakanani. Uma ungamazi lowo onesidingo futhi ungenaso isiqiniseko sokuthi kumele unikele kangakanani,

nokuthi umnikelo wakho uzowusebenzisa kanjani, hlampe kungakuhle ukuthi unganikeli, ikakhulukazi imali.

*“Kungabi ngokudabuka nokucindezelwa”* – ukupha kwethu kwethu makungazalwa ukudabuka, ngokuncishana, ngomoya wokukhononda, nowokumelana, sifisa sengathi bekungadingekile ukuba sikwenze, kumele sikwenze ngokufuna kwethu ngokukhululeka ezifisweni zethu, njengalokhu iNkosi isinyakazisa. Kepha kubukeka sengathi uma ukunikela kwakho kunokukhononda kunokufisa ukunikela. Uma ukunikela kwakho kuphoqwa ngokunye okungaphandle noma okukulawulayo, hlampe umholi wakho kwezakamoya noma umngani wakho, hlampe kuncono kona ukuthi unganikeli, kunokuthi unikeliswe abangemva kwakho. Isibusiso sikaNkulunkulu asikho emasontweni acindezelanayo. Amabandla acindezela sakukhama, sengathi kwenziwa iwayini ngamagilebhisi, ukwenza abantu baphatheke kabi uma bengafuni ukunikela, kuzanywa izindlela zokuthi banikele, kuze kuthunyelelwe abafelokazi izimvilophu zokunikela. Inkosi ayikuvezi lokho lapha. Iveza ithuba lesibusiso kulowo ofundayo ukuba enze isinqumo sakhe. Ekubeni iyagqugquzela ngezithembiso ezikahle kakhulu.

“Ngokuba uNkulunkulu uyamthanda onikela ethokoza” – lowo “onikeka ethokoza” uletha uncumo kuNkulunkulu. Futhi uzwa kahle. UNkulunkulu uyathanda ukuba siphendule ngalendlela! Uyamthanda lowo ojabulela ukupha izinto zakhe. Ngokujabula kukaNkulunkulu wethu okumele kube yisizathu sokuqala sokunikela kwethu, sikwenze sijabulile. Buka incwadi ka-Isaya 58, lapho iNkosi yenza isithembiso kwabalungile (ivesi 8-9) abakhathalela labo abasesidingweni (ivesi 6:7). Lapha-ke uveza isifiso sakhe sokuba sithululele umphefumulo wethu “kwabalambile” (Ivesi 10), ukuthi sibazwele inhlungu ekuhluphekeni kwabo, ngalokho siyokuthokozela ngokwempela ukuthola ithuba lokusiza abanye esikhathini sabo sokudinga, kuze kube khona ubuso obuncumayo eduze kokunikela ngokuthokoza;

- Uma ebusweni bonikelayo kukhona ukuthokoza, uma inhliziyo yakhe ilungile.
- Kowamukelayo kuba khona ukuthokoza ngenxa yesibusiso asitholayo.
- Ebusweni balabo ababukayo kuba nokuthokoza, bebona umsebenzi omuhle wenkosi.
- Ebusweni benkosi kuba nokuthokoza, yena oveza ukuthanda kwakhe lowo onikela



*9:8 Kepha uNkulunkulu unamandla okunipha umusa  
wonke uvame, ukuze kuthi ninokwanele konke  
ezintweni zonke ngezikhathi zonke, nivame imisebenzi  
yonke emihle,*

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ethokoza.

Ivesi 8 – “*Kepha uNkulunkulu unamandla okunipha umusa wonke uvame*” – kulapha ke lakuqala khona ukuba noju. UPawulu manje uphindela embuzweni osobala ongavuka phansi kokugqugquzela kokupha. Uma sinikela ngalendlela ngeke yini umphumela wakho kube ngukulahlekelwa? Kulokhu iNkosi ngoPawulu iletha impendulo enkulu. Awuthi nginikeze ukuhumusha okuqondile kwevesi 8 kususeka kwisiGrekhi;

“Unamandla” [ukugcizelela] wokunipha umusa wonke, ukuze kukho konke, ezintweni zonke enizidingayo, nibe nazo, ukuze kuthi [isizathu] ninokwanele konke ezintweni zonke, nivame imisebenzi yonke emihle”.

Lalelisisa! Kunokugcizelela lapha ngamandla kaNkulunkulu ukusitholela konke esikudingayo. Yini enye esingayilindela uma uNkulunkulu, umninimandla wonke eveza uthando analo ngalabo abanikela bejabule? Kungabe uzovumela umkhuba omuhle kangaka ukuthi isiphetho sawo sibe ngukulahlekelwa okubuhlungu? Lutho! Angaba

kanjani ngolahlekelwayo lowo omatasa  
ngokujabulisa uNkulunkulu ophilayo?  
UNkulunkulu ngesikhathi sakhe uyakwazi ukuthi  
umusa wakhe uvame kuwe, ngenhloso yokuthi  
kukho konke, njalo, ukuba nakho konke  
ukwaneliseka ungase uvame kuwo wonke  
umsebenzi omuhle. UNkulunkulu wenza ukuba  
kwazeke kithi ukuthi unamandla okusiphakamisa  
uma sivama ekunikeleni. Manje-ke abanye  
bangangabaza ukupha ngoba bengabaza ukuthanda  
kukaNkulunkulu noma amandla ukuba ababuyisele  
okubalahlekele ekupheni kwabo. Kepha nokho  
kokubili isimo sengqondo namandla kaNkulunkulu  
kuqinisekiswa ngokuqinile ngumphostoli wakhe  
lapha. Nathi asinaso isizathu sokungabaza.

*“Kepha uNkulunkulu unamandla okunipha umusa  
wonke uvame, ukuze kuthi ninokwanele konke  
ezintweni zonke, ngezikhathi zonke nivame  
imisebenzi yonke emihle”*

Ungaphuthelwa ukugxila ku “wonke” Kanye no  
“yonke”, okutholakala kayisihlanu kuleli vesi.  
UNkulunkulu akaphenduli ngengxenye yomusa,  
kodwa ngomusa wonke, kuvame umusa!  
Kungesikho kwingxenye yezinye izinto, kodwa  
ezintweni zonke, kungesikho ukuthi ngezinye  
izikhathi, kepha zonke! Kungesikho ukuzanelisa,  
kodwa ninokwanela konke! Ukwanela lapha

*9:9 njengokuba kulotshiwe ukuthi: “Wahlaphaza, wapha abampofu; ukulunga kwakhe kuhlala kuze kube phakade.”*

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kukhuluma ngokwaneliseka ngezidingo zempilo. Kungesiyo imisebenzi emihle kuphela kodwa imisebenzi yonke emihle! Kungesikho nje ukuyenza imisebenzi emihle kodwa nivame kuyona! UNkulunkulu usinika izidingo ezanele uma sivama emisebenzini emihle. Nokuthi sivame emsebenzini omuhle. Futhi, umsebenzi omuhle okukhulunywa ngawo lapha ngowokunikela kakhulu. Buka ukuthi ukuvama kukaNkulunkulu kithi kulele ekuguquleni ukupha kwakhe okuningi kube ngumsebenzi wonke omuhle. Uyaqala asicebise uma ebona ukuthi sizimisele futhi siqala ukumkhonza ngokuba yindlela yokudlulisa ukupha kwakhe okuningi kwabanye. Manje qonda ukuthi ukupha kwakhe okukhulu kithi kungabandakanya ukusigcwalisa ngokwaneliseka okudala ezintweni esinazo. Angidingi kuye okuningi uma sengithole intokozo yangempela ekubeni ngodlulisela isibusiso kwabanye.

Ivesi 9 – “(Njengokuba kulotshiwe ukuthi, wahlaphaza, wapha abampofu ukulunga kwakhe kuhlala kuze kube phakade.” – Futhi uyabuya kwithestamente elidala ukuzisekela, ecaphuna

*9:10 Kepha yena onika ohlwanyelayo inhlwanyelo  
nesinkwa sokudliwa uyakulungisela evise imbewu  
yenu, andise izithelo zokulunga kwenu,*

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manje kwincwadi yaMahubo 112 (Ivesi 9). Leso sithombe sendoda elungile. Amaphuzu amabili abalulekile avela kulelivesi avela encwadini endala;

- Abalungile bayahlaphaza noma bayahlakaza okwabo, bepha abanye. Baphilela ukupha, njengabadlulisa isibusiso sokuningi.
- Bayama, baqine. Ukupha kwabo akuthathi kubo baze baphelelwe.

Ivesi 10 – “*Kepha yena onika inhlwanyelo*” – futhi, umphostoli uPawulu ubuyela emcabangweni kaNkulunkulu wokupha izimpahla kulowo ophayo. Futhi usebenzisa isibonelo sokuhlwanyela. Uphinde usebenzisa umfanekiso wokutshala. Iphuzu alenzayo ngukuthi ukupha kuyafana nokutshala. Ukupha kuNkulunkulu nabanye akusikho ukulahla, kodwa ngukufaka imbewu emhlabathini, akusizo izinto ezilahliwe ezingeke ziphinde zibonakale, kodwa imbewu etshaliwe, maduze izoziphindaphinda. Futhi, ukuhunyushwa kwezwi nezwi lika vesi 10-11;

*“Kepha yena onika ohlwanyelayo inhlwanyelo  
nesikwa sokudliwa uyakulungisela evise imbewu*

*yenu, andise izithelo zokulunga kwenu; ukuze ezintweni zonke nicetshiswe kukho ukuphana konke okuveza ngathi ukubonga uNkulunkulu”.*

Kunamagama ayisihlanu lapha avela olimini loqobo aveza umbono wokwandisa. UPawulu ucela/ulindele okuningi eNkosini ngalowo ophayo;

- Ukuba babe nesinkwa esanele ukuba badle.
- Ukuba babe nembewu eningi abazokwazi ukwenza okuhle ngayo.
- Ukuba izithelo zokulunga kwabo ngezenzo zabo ezinhle zivame.
- Ukuba ukuceba kwande nhlangothi zonke.
- Ukuba kubonakale ukuthi abasibo abalahlekelwayo kodwa bangabazuzayo uma abantwana bakaNkulunkulu belungisa inhliziyo bevula nezandla (Ivesi 11).

Lokhu kukhuluma ngqo ngalokho okwenziwa ngumlimi. Ukwandisa izitshalo zakhe ugcina ingcosana ukuze akwazi ukuthola okwanele ukuba adle. Okunye ukubuyisela emhlabathini ukuze ezokwazi ukuphindaphinda isandiso sakhe. Kanjalo noNkulunkulu uyanezela imbewu kulowo otshalayo bese aphe isinkwa kulowo ohlwanyelayo. Futhi uNkulunkulu uphindaphinda imbewu emuva

kokulingana naleyo ayitshalile, kungaba kancane noma kakhulu. Njengalokhu izitshalo zanda unyaka nonyaka, kanjalo namandla omlimi ayanyuka amuyisele okuningi emhlabathini ukuba athole izitshalo eziningi. UPawulu ngokweqile uyaqhubeka lapha nalokhu akuqalile kuvesi 8, uhlanganisa amazwi ukuhlobanisa umqondo wokwandisa. Phakathi kuka vesi 8-11 kunamagama ayisithupha esiGrekhi ahlukahlukene aveza ukwandisa okukhulu. Lelo binzana elikuvesi 10 liyamangaza nalo, “*uyakulungisela evise imbewu yenu*”. Igama elilodwa lesiGrekhi lalamabinzana amabili “*evise imbewu*” lingu sporos (inhlamvu) leli akulona igama elijwayelekile kakhulu lembewu (imbewu) elisetshenziswe ekuqaleni kuvesi 10. Igama, sporos lisetshenziswa kakhulu ekutshaleni. Akusikho okusanhlamvu kokudliwa kodwa imbewu eyenzelwe ukutshala. Ngakho isifiso sikaPawulu ngukuba “*avise imbewu yenu*”, kubhekise ekuphindaphindweni kwakhe imbewu yethu. Uphindaphinda ukutshala kwethu noma imbewu yethu ukuba itshalwe uma sitshala, njengokuba sipha. Futhi, iphuzu lapha ngukuthi, njengalokhu sipha izinto zethu eziphathekayo uNkulunkulu aphindaphinde amandla okuba sinikele ngezinto zethu eziphathekayo. Wandisa izithelo noma umphumela wokupha kolungile. Akakhohlwa ukupha “*isinkwa sibe ngukudla kwenu*”. Akayekeleli

*9:11 ukuze ezintweni zonke nicetshiswe kukho ukuphana  
konke okuveza ngathi ukubonga uNkulunkulu.*

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opha ngokuthokoza ukuba alambe empilweni yakhe yokupha.

Ivesi 11 – “*Ukuze ezintweni zonke nicetshiswe*” – kukhokonke sicetshiswe ngokukhululeka (kunokuba ngabazifunela okwabo). Kuphindwe Kaningi kangakanani ukuthi ukuvama kukaNkulunkulu kithi okuhlobene nokuguqula ukupha kwakhe okuningi sikwenze umsebenzi omuhle. Ukuhlakanipha nokupha okukhulu kwabanye. “Ezintweni zonke sicetshiswe ngokukhululekileyo”! Kayisikhombisa “zonke” noma “konke”, namagama ayisithupha aveza ukwandisa, kunokuqguqguzela okukhulu lapha mayelana nokupha! Futhi, nginyakazisiwe ukuba ngiphe!

Manje ngicela uqonde ukuthi ukupha ngenhloso yokuzicebisa akusikho lokhu okukhulunywa ngakho lapha. Kepha siyathola lapha ukuthi ukupha kusho ukuba nokuningi, kanjalo nokukwazi ukupha okuningi. Buka ukuhlangana kuka Eliya nomfelokazi encwadini yokuqala yaMakhosi 17 lapho umfelokazi enikeza u-Eliya ukudla namafutha akhe okugcina ngesomiso. Kwakungukukholwa okuyisimanga kwesithembiso sikaNkulunkulu ngo

*9:12 Ngokuba ukukhonza ngale nkonzo akuqedi kuphela  
ukuswela kwabangcwele, kepha futhi kuvamisa  
kakhulu ukumbonga uNkulunkulu ngabangingi,*

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Eliya. Kanjalo nomphumela awuqondakalanga, ukuthi ukudla namafutha akuphelanga ngesikhathi sesomiso. Njengalokhu uPawulu efundisa encwadini 2 kwabaseKorinte 9, waba “nokwanela konke”, izidingo zakhe zanakekelwa ngokupheleleyo, wamukela okuphindaphindiwe ukuze ezokwazi ukuqhubeka nokupha, wakwazi ngisho ukunakekela u-Eliya kulesiya sikhathi.

### **9:12-15** – udumo ngokunikela

Ivesi 12 – “*Kepha futhi kuvamisa kakhulu ukumbonga uNkulunkulu ngabangingi*” – akusikho kuphela ukuthi ukupha kwethu okukhulu kunomphumela ezintweni zasemhlabeni, okubonakalayo kwezidingo zabantu zifezeka, kepha kuletha inzuzo yasezulwini. Ngokuba kuguqula izibongo Kanye “nokumbonga uNkulunkulu” kwabaphayo, abamukelayo Kanye nabafunda ngalokhu mihla yonke, noma zikhathi zonke. Onikelayo ubusiswa ngokukhula kokukholwa kwakhe njengokuba inkosi ivela ithembekile kwizithembiso zayo nokuzigcina kwayo. Owamukelayo ubusiswa ngukubona ukuphenduleka komkhuleko. UNkulunkulu



*9:13 lokhu ngokuvivinyeka kwale nkonzo badumisa  
uNkulunkulu ngenxa yokulalela kokuvuma kwenu  
ivangeli likaKristu nangenxa yobuqotho  
bobudlelwane benu nabo, yebo, nabo bonke,  
9:14 banilangazelele futhi ngokunikhulekela ngenxa  
yomusa omkhulu kakhulu kaNkulunkulu okini.*

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uyadunyiswa abongwe nhlangothi zombili  
ngokwenza babe yingxenye yalom mangaliso.

Ivesi 13 – “*Badumisa uNkulunkulu ngenxa yokulalela kokuvuma kwenu ivangeli likaKristu*” – Ukujabula, ukuhlanganyela ngokukhululeka kulomnikelo uPawulu ayematasa ewuqoqa kwaba ngubufakazi kubazalwane baseJudiya bomsebenzi kaNkulunkulu kubazalwane baseKorinte. Lokhu kwakuzoholela ukuba labo abamukelayo badumise uNkulunkulu ngenhliziyo efanayo kubazalwane base-Asiya, ukuthi kwakungesikho ukukhuluma nje ngomlomo okungenamsebenzi, kepha babekhombisa iqiniso likaKristu okubo.

Ivesi 14 – “*futhi ngokunikhulekela*” – ukubona ubufakazi bothando lweqiniso lamaKristu kwakuzonyakazisa lowo owamukelayo ukuba akhulekele lowo ophile. Ubufakazi bensindiso obusobala njengalokhu bekuzobenza balangazelele umsebenzi omningi kaMoya kubona.

*“Nangenxa yomusa omkhulu kakhulu kaNkulunkulu okini”* – ukupha maqondana nezidingo zabanye kuKristu kuyindlela yokukhathalela, yokwabelana ekukhonzeni uKristu, kepha ukuhlanganyela nokwabelana kwezidingo zabanye kuhlenganisa amakholwa, kudonsele izinhliziyu zawo ekukhulekelaneni, ekuletheni omunye nomunye phambi kwenkosi.

Ivesi 15 – *“Makabongwe uNkulunkulu ngenxa yesipho sakhe esingakhulumeki”* – buka ukuthi uPawulu uphetha kanjani imicabango yakhe ekunikeleni ngokubonga. Futhi buka ugcina noma uphetha kanjani, njengalokhu ebeqalile kulengxenyana, eqaphelisisa umusa kaNkulunkulu ngokusinikelela (8:1). Buka futhi ukuthi uNkulunkulu ufisa sibe yilokhu ayikho naye. Ngokuba umnikeli odlula bonke abanikeli usiphosela inselelo yokuba simlandele, nathi senze njengaye. UPawulu lapha ukhuluma ngesipho sikaNkulunkulu esimangalisayo ezweni, isipho somusa kuJesu Kristu, esanikelwa ezweni elalingafanele, izwe labantu abangafanele. Indlela isipho sakhe esihle senza ukuthi abaningi bagcwalise izulu ngendumiso nokubonga. KuKristu sinesizathu sonke sokuba sibe

ngabantu ababongayo.

*“Yesipho sakhe esingakhulumekiyo”* – ekukhulumeni kwakhe ngoKristu uPawulu ukhuluma ngesipho esingakhulumeki futhi esingachazeki, into ongeke wayichaza. Amagama ayahluleka ukuyibeka ngendlela noma ukuyiveza. Yini esingayisebenzisa ukuqhathanisa? Singaveza kanjani ngandlela thize isilinganiso esiphelele sengcebo esiyamukele kuNkulunkulu wethu yensindiso yaphakade? KuKristu sithole ingcebo yakwamoya esingakwazi nhlobo ukuyichaza, ngokuba uKristu wayekulungele ukuhlupheka endaweni yethu, ukuba kuye sicebe (8:9). Singagodla kanjani ingcebo noma impilo lapha, uma samukele okungaka kuye? Siphila entendeni yesandla sikaNkulunkulu, ukupha kwakhe komusa njengokuba siphila futhi siphefumula. Uma samukele okungaka kuNkulunkulu, izinto zaphakade, akumele sibe nongabazane ukupha abanye izinto esinazo ezizophela. Uma sicabanga ukuthi inkosi isiguqule kanjani, ukuthi wabaguqula kanjani abaseKorinte, njengokuba enza kuwe nami, ukuthi uyiphakamise kanjani impilo yethu esikhipha ebubini bezwe. Ukuthi usigcwalisa kanjani ngentokozo yangempela sisazinikela kuye, ukuthi wenza kanjani impilo, umsebenzi kube ngokujabulisayo uma sizinikele kuye ngokweqiniso, Kanye nakwabanye, ukuthi usihambela kanjani

phambili, ahlelembe amagebhugebhu awenze abe yizindlela eziqondile. Wenza lokhu okunzima kwabangakhohwa kube lula kithi. Uqinisekisa ingunaphakade lethu, asitshele ngomusa wakhe ukuze sizophila sinethemba lokuzayo noma okungaphambili. Sibe sesiyaqonda ukuchichima esinakho kuJesu Kristu. Isisekelo nomthombo wakho konke lokhu ngukunikela kukaNkulunkulu kokuzidela! Uma ucabangisisa, inhliziyo nemicabango kaPawulu yayigcwele ukubonga ngesipho esingakhulume ki kangaka sikaNkulunkulu!

## **Amaphuzu Okuzindla**

### **Imigomo eyisikhombisa yamasimu**

Lemigomo iyasebenza ekuhlwanyeleni okubi noma okuhle. Siyahlwanyela zonke izikhathi zokuphila kwethu.

1. Uma kuhlwanyelwa, kulandela ukuvuna (*“bayakuvuna”*, uHoseya 8:7).
2. Okutshaliwe kusitshela ngokuzovunwa, ngokuba sivuna lokhu esikutshalile (*“umoya... isivunguvungu”*, uHoseya 8:7). *“Ngokuba lokho akuhlwanyelayo umuntu, lokho uyakuvuna*

(kwabaseGalathiya 6:7).

3. Isikali salokhu okuvuniwe sidlula lokhu okutshaliwe, ngokuba imbewu ngokwemvelo ingukuphindaphindeka kokutshaliwe (*“umoya... isivunguvungu”* UHoseya 8:7) *“yiphani khona niyakuphiwa; bayakunipha esifubeni senu isilinganiso esihle, esigxushiweyo, esigqishiweyo esichichimayo”* (NgokukaLuka 6:38).
4. Sivuna ngesikhathi esingafani nalesi esitshale ngaso (*“ngesikhathi esifaneleyo”*, kwabaseGalathiya 6:9.) Ngakho ukubekezela komlimi kuyadingeka.
5. Sivuna isivuno esiphelele uma siphikelela (*“uma singadangali”*, kwabasegalathiya 6:9). Buka incwadi EkaJakobe 5:7.
6. Sivuna ngokwesilinganiso esihlwanyele ngaso (*“ingcosana... ingcosana... kakhulu... kakhulu”*, 2 kwabaseKorinte 9:6,) *“isilinganiso enilinganisa ngaso nani niyakulinganiselwa ngaso”* (NgokukaLuka 6:38. Umsebenzi wesivuno ngukuphindaphinda, okutholwayo kukalwa ngumhlwanyeli.
7. Akukho esingakwenza ngesivuno sangonyaka odlule, kodwa kukhona esingakwenza ngesalonyaka. *“Ngikhohlwa okungasemuva,*

*ngizelulela kokunga phambili*” (kwabaseFilipi 3:13-14). Ukukhala noma ukuziqhayisa ngokwendlule kungakukheqa ekuqhubekeleni kwakho phambili uqhubekela inkosi namhlanje.

## **Ikilasi 15 – 2 KwabaseKorinte 10**

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*10:1 Kepha mina Pawulu uqobo ngiyanincenga  
ngobumnene nangokuva kukaKristu, mina  
engithobile phambi kwenu nxa ngikhona, kepha  
nginesibindi kini nxa ngingekho,*

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Isahluko 10 siqala isigaba esibalulekile salencwadi yesibili kaPawulu ayibhalela ibandla laseKorinte. Ngaphambili ubelokhu ebhala ngendlela enozwelo nemthintayo naye, manje useshintsha amagiya, uyanyukela, usebhekana nalabo ababefuna ukuphazamisa nokuphanga izimvu zakhe. Sizwa kabanzi kulesi sigaba ngezinto ezashiwo eKorinte ngoPawulu, siyezwa umuzwa ngokuphendula kukaPawulu okwakuhleliwe uma esefika khona. Kuba sobala ukuthi laba baphikisi babezwakalisa ukungabaza ngegunya likaPawulu lobuphostoli ekufuneni ukuphakamisa igunya labo. Kulesi sahluko uPawulu uvikela igunya lakhe. Kokulandelayo uPawulu uphakamisa imibuzo edlula eyabo. Ngaphezu nje kokuzivikela yena, uvikela isithunzi nobuqotho bemibhalo Kanye nezifundiso uNkulunkulu azinikeza ngaye.

### **10:1-12** – Ubuqiniso begunya likaPawulu

Ivesi 1 – “*Kepha mina Pawulu uqobo ngiyanincenga*

*ngobumnene nangokuvuka kukaKristu*” – kukhona ukugxila okukhulu lapha esicelweni sikaPawulu esiqondene naye. Uza ngobumnene nesineke okungathi okukaJesu. Lokhu kubaluleke kakhulu emazwini uPawulu awasebenzisayo ukuzichaza yena, ngokuba aveza imvelo kaKristu kuye. Leligama uma lihumushwe; “ngobumnene” likhuluma ngobumnene bendlela engafuni lokho okungafunwa. Iveza iqiniso lokuthi uPawulu akazange aphenndule ngendlela okwakungenzeka aphenndule ngayo yize noma wayenegunya lokukwenza lokho. kunalokho weza nokubekezela ekufuneni ukulungisa ukuphambuka. Buka incwadi 2 kuThimothewu 2:25. Igama elingemuva kwegama “nangokuva” liyafana. Liveza ukuthi wayeba nobulungiswa maqondana nabanye nokuthi wayezimisele ukushiya ukufuna ayengakufuna ukuqondisa, kepha ngomoya wokubekezela. Sibona indlela yokubekezela nokubuka ngobumnene. Igama elifanayo lihunyushwe “ukulinganisela” kwabaseFilipi 4:5 kanye negama “ukubekezela” encwadini 1 kuThimothewu 3:3. Buka ukuthi uPawulu uza ngomoya wokuncenga kunokubakhomba. Lapho impela kumele kube khona ukuzola okuzolile kunolaka lokubhodla umlilo ebuholini bethu Kanye nasekubhekaneni nabanye.



*10:2 ngiyacela ukuba, nxa ngikhona, kungasweleki ukuba  
ngibasukele ngesibindi engiqonde ukuba naso  
kwabanye abasho ngathi ukuthi sihamba  
ngokwenyama.*

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*“Mina engithobekile phambi kwenu nxa ngikhona,  
kepha nginesibindi kini nxa ngingekho,”* – lokhu  
kubonakala kungukubhekisela kolimi ezintweni  
ezithile ezazikhulunywa ngokumelene noPawulu  
eKorinte. Kuyafana nakuvesi-10. Njengalokhu  
babesho ngoPawulu ukuthi wayebonakala  
ethobekile mayenani kodwa enesibindi uma  
esebhala ekude, kepha uPawulu ekubhaleni (ekude)  
uza manje ngokubekezela okukhulu  
nokubacabangela okukhulu uma ebanxusa ukuthi  
bangamuphoqi ukuba abengolukhuni kubo uma  
efika. Ngakho wayephendula ngokuphambene  
nezinsolo ababemubeka zona.

Ivesi 2 – *“ngiyanincenga”* – futhi ngobuqotho  
wayebancenga ukuba iningi labo lenze ushintsho  
ngaphambi kokuba afike, ukuze abekezelele  
ukweyiswa noma ukudelelwa esenabo. Wayeqonda  
ngokugcwele ukuthi kwakuzodingeka abhekane  
ngokuqinile nabathile lapho, abaphehli bobubi  
phakathi kwabo, kodwa ubefisa ukuba ukwesekwa  
kwalaba abangahambisani naye kuphele ngisho  
manje.

*“Kwabanye abasho ngathi ukuthi sihamba ngokwenyama”* – futhi, yilokhu okwakushiwo ngoPawulu nayesebenza nabo. Khumbula indlela uPawulu abeka ngayo ukushintsha kwezinhlelo zakhe kwenza kanjani ukuthi abe ngosolekayo, njengongathembekile, kuveza ukuthi ungohamba *“ngokwenyama”* (1:15-17). Nazi izinkomba zokusolwa okufanayo futhi. Babethi akasiyo indoda ehamba ngomoya ka Nkulunkulu ngakho amazwi akhe awathembekile.

Ivesi 3 – *“Ngokuba noma sihamba sisenyameni, kasilwi ngokwenyama”* uPawulu wasebenzisa izandiso zezindlela zokusetshenziswa kwebizo ezahlukenene, ngesi Grekhi, njengaseSingisini. Noma ngabe bebephila impilo yabo *“e”nyameni*, ngokomqondo wokuphila emzimbeni, kodwa kungesikho *“ngokwe”*, noma ngokwenyama ukuthi babephilela ukulwa ngamandla kaNkulunkulu belwela iqiniso. Isithombe sempilo yomKristu njengempi, silwa sineNkosi silwa namandla obumnyama, kungokujwayelekile kuPawulu;

- Wayala uThimothewu ukuba alwe, *“ulwe ukulwa okuhle”* *“yilwa ukulwa okuhle”*

*10:4 ngokuba izikhali zethu zokulwa kasizo ezenyama,  
kodwa ngaye uNkulunkulu zinamandla okubhidliza  
izingaba, sichitha izizindlo,*

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kokukholwa” (1 kuThimothewu 1:18; 6:12).

- Wamkhuthaza uThimothewu ekubekezeleni nasekudedeni ekubambekeni “*njengebutho elihle likaKristu...aze akholeke kulowo abuthwe nguye*” (2 kuThimothewu 2:3-4).

KuKristu impela sibalelwa empini enkulu yakomoya esavunguza kuze kube manje. UNkulunkulu nalabo abakuye balwela ekuqiniseni nasekuqhubezeni ibandla Lakhe emhlabeni, ngaleyo nkathi uSathane nalabo asebenza nabo bafuna ukususa yonke imiphefumulo entandweni kaNkulunkulu. Hlampe uthi, “angikuboni lokho kungqubuzana noma leyompi!” Zama ukudonsela umngani kuKristu. Zama ukuthandaza uhambe noNkulunkulu. Maduze uzobona ubufakazi balempi eqhubekayo ngenxa yemiphefumulo yabantu.

Ivesi 4 – “*ngokuba izikhali zethu zokulwa kasizo ezenyama*” – izinsiza ababezithola enkonzwini yabo yasemhlabeni kwakungesizo “ezenyama”, amandla asuka kubo, njengeziqu zezemfundo nokuzikhukhumeza. Kepha babeme ngoNkulunkulu. UPawulu lapha ukhuluma

ngezikhali abekhulume ngazo phambilini (6:7) ube eseziveza futhi ngokuphelele encwadini Kwabase-Efesu 6.

*“Kodwa ngaye uNkulunkulu zinamandla”* – kubekwe kamnandi kanjani ezenzweni nasemazwini kaDavide njengalokhu wayegijima ukuyobhekana noGoliyathi ethi “wena uza kimi ngenkemba, nomkhonto, nengula, kepha mina ngiza kuwe ngegama likaJehova-Sebawoti, uNkulunkulu ka-Israyeli omeyisile” (1 uSamuweli 17:45). Kunini lapho umhlaba ubona khona umkhonto omkhulu nenkemba Kanye nehawu kumuntu? Kepha u “Jehova Sebawoti” kalula uzivezile emkhulu kunomfilisti oyisidlakela. Omncane kunabantu, “ngaye uNkulunkulu unamandla” uma “uJehova sebawoti” engukuthemba kwakhe.

*“Okubhidliza izinqaba, sichitha izizindlo”* – “izizindlo” lapha zibhekise kokungaphakathi, ukujula kwemicabango noma ukubuka noma ukubheka komuntu emelene neqiniso likaNkulunkulu, ethatha okwezikhungo abazimisile bona ngobuwula. Zingaki izinkolo zamanga esezishabalele ngokuhamba kwesikhathi ngokuba iqiniso lika Nkulunkulu liziphonse phansi? Zingaki izizwe ezake zamelana neqiniso likaNkulunkulu Kanye nabantu abangasekho manje, lapho abantu bakaNkulunkulu

*10:5 nakho konke okudephileyo okuziphakamisela  
ukuthiyana nokumazi uNkulunkulu, namacebo onke  
siwathumbela ukumlalela uKristu;*

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besamile futhi bemile beqinile? Ukumelana neqiniso likaNkulunkulu nabantu bakhe akusilo igugu eligcinwayo.

Ivesi 5 – “*Sichitha izizindlo*” – ngendlela yokuchaza ivesi lesi-4 uPawulu manje uyacacisa ukuthi “*lezozizindlo*” akusizo izinqaba zomzimba kodwa izinqaba zengqondo nezingokomoya zokumelana. “*Izinqaba*” kubhekise ekucabangeni nasekuqageleni kwabantu. Kumele kuphonswe phansi ngokumenyezelwa kweqiniso likaNkulunkulu. Kokubili emicabangweni yethu esontekile nasemicabangweni esontekile yabanye ngokunjalo.

“*Nakho konke okudephileyo okuziphakamisela ukuthiyana nokumazi uNkulunkulu*” – UPawulu ukhuluma ngezisekelo zokuqhosha zomcabango noma zezwe eziphakanyiswe ngokumelene nolwazi lweqiniso likaNkulunkulu weqiniso nophilayo. Izinqaba ezimi njengezithiyo zokugodla “*iqiniso ngokungalungi*” (kwabaseRoma 1:18). Okumile ukusekela amanga athile, njengoba inqaba imile ngokuphakama kokuzidla ukuze ivikele izwe elizungezile.

*10:6 futhi silungele ukujezisa ukungalaleli konke, nxa sekuphelele ukulalela kwenu.*

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*“Namacebo wonke siwathumbela ukumlalela uKristu”* – nayi injongo yabo bonke abangcwele. Injongo abafisa ukuyidlulisela kubo kanye nakubantwana babo, nabo bonke abanye, bebazuzela enkosini. Kungukuzimisela noma ukukhetha ukuthi izekho zethu zangaphandle ekugcineni zihambisane noma zithobele intando kaNkulunkulu ngokupheleleyo, ukuthi ngisho imicabango yethu yangaphakathi Kanye nezenzo, uqobo lethu lonke, ekusithekeni nasebandleni kube ngokuthobela uNkulunkulu. Ukuthi singanikela kuNkulunkulu eminye imicabango nezenzo, kepha uqobo lethu lonke, ekusithekeni nasekukhanyeni, ebandleni. Ekwenzeni kanjalo, kuza ukuthula empilweni yomuntu, ebandleni, nasempakathini. “Siwathumbela” kuveza imizamo ngobuqotho ebandakanyekayo ekuletheni inguquko yangaphakathi kuNkulunkulu. Buka incwadi yeZaga 16:32, Okwazi ukubusa phezu komoya wakhe kunonqoba umuzi.

Ivesi 6 – *“Futhi silungele ukujezisa ukungalaleli konke”* – igama elingemuva kwelithi, “ukungalaleli” lapha liveza umqondo wokuhluleka noma ukungafuni ukuzwa. Kukangaki ukungalaleli

*10:7 Bhekani lokhu okuphambi kobuso. Uma umuntu ezethemba yena ukuthi ungokaKristu, makabuye aqonde lokhu ngokwakhe ukuthi, njengokuba yena engokaKristu, sinjalo nathi.*

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kuvezwa ebhayibhelini njengokungafuni ukulalela iqiniso lomyalezo kaNkulunkulu (uJeremaya 11:10). Buka abaholi bamaJuda bebeka izandla ezindlebeni zabo ngenkathi behlasela uStefanu ekupheleni kwencwadi yeZenzo 7. Kumanje sikulezo zikhathi zokugcina ezaphrofethwa, “ngokuba kuyakuba khona isikhathi lapho bengayikuvuma isifundiso esiphilayo kodwa...bafulathele izindlebe zabo, eqinisweni baphambukele ezinganekwaneni” (2 kuThimothewu 4:3-4). UPawulu wayebanika ithuba lokuba baphendule ngokulalela iqiniso ayebatshele lona eKorinte. Ngokuba uma efika uzimisele ukujezisa konke ukungalaleli okuzobe kukhona phakathi kwabo, ngendlela yokuqondisa yasebandleni echaziwe 1kwabasekorinte 5 kanye ngokukaMathewu 18.

Ivesi 7 – “*Bhekani lokhu okuphambi kobuso*” – uPawulu ubhekise kulomkhuba kubona vele, ekhuluma ngakho nakwisahluko 5, ebanika “ngendlela thile ukuphendula labo abazincoma ngokubukeka kungesikho ngenhliziyo” (ivesi 12). Uzokwenza okufanayo kwisahluko se-11 (ivesi21).

*10:8 Ngokuba noma ngingaze ngizibonge ngaphezulwana  
ngamandla ethu eyasipha wona iNkosi ukuba  
nakhiwe kungengukuba nibhidlizwe,  
angiyikujabhiswa,*

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“*Sinjalo nathi*” – umphefumulo uyakwazi ukuba ngokaKristu kancane noma kakhulu? Akusilo yini iqiniso ukuthi ukuba kuKristu ukuba ngaphakathi? Akekho omkhulu kunomunye. Ukuba ngokaKristu, uPawulu wayengashodi ngalutho kunomunye umzalwane owayeseceleni kwakhe. Kuyisifundo esihle kulabo abaphakamisa ukuthi kunamazinga angafani okwazana noMoya kuKristu, abathi abanye abazalwane babhabhadisiwe ngomoya abanye ababhabhadisiwe. UPawulu kwenye indawo uyaqinisekisa ukuthi wonke umtwana kaNkulunkulu uyabhabhadiswa ngomoya emzimbeni kaKristu futhi angenwe uMoya kaNkulunkulu (kwabaseRoma 8:9; 1 kwabaseKorinte 12:13). Uchaza ukuthi lapha awukho umehluko njengalokhu abanye bephikisa-nje emzimbeni kaKristu. Akasoze avumelana nokwahlukana okungaka phakathi kwethu noKristu. Ukuthi labo nalaba bakuKristu ngendlela elinganayo njengalokhu uMphostoli kaNkulunkulu wabona, kungenandaba ukuthi babona kanjani “abaphostoli” mbumbulu bamanje.

Ivesi 8 – yize noma uPawulu kufuze engabe



*10:9 ukuze ngingabi njengokungathi benginethusa nje  
ngezincwadi.*

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uyaqhubeka nokukhuluma ngokukhonza kwakhe negunya lobuphostoli alinikeziwe, njengalokhu enzile (6:4-10), kodwa akanamahloni “nokuziqhayisa”, kungaba ngumuntu onjani onamahloni ngeqiniso? Impela uqokwe yiNkosi ukuba abe ngumphostoli (1:1).

*“Eyasipha wona inkosi ukuba nakhiwe kungengokuba nibhidlizwe, angiyikujabhiswa”* – yize igunya lakomoya kumele lisetshenziswe ukubhidliza izinqaba eziphambene, kepha maqondana nabazalwane lisetshenziselwa ukubakha. Njengesikhathi sethestamente elidala, ukudumisa uNkulunkulu kumele kuvuselelwe ngokudiliza ama-Althare nezithombe zamanga.

Ivesi 9 – *“Ukuze ngingabi njengokungathi benginethusa nje ngezincwadi”* – inhloso kaPawulu bekungasikho ukuhlukumeza noma ukulimaza izimvu. Ngakho- ke inhloso yakhe bekungukubakha baqine emandleni amakhulu. Ohlangothini lezipisi kwakungolunye udaba. Ngabo wakwenza kwazeka ukuthi uzoba sebusweni babo elwela izimvu zothando lwakhe.

10:10 Ngokuba izincwadi-ke bathi zinzima, zibukhali,  
kepha nxa ekhona ngomzimba, ubuthakathaka,  
ukukhuluma kwakhe kudelelekile.  
10:11 Onjalo makaqonde lokhu ukuthi lokhu esiyikho  
ngamazwi ezincwadi nxa singekho, siyakuba yikho  
ngesenzo nxa sikhona.

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Ivesi 10-11 – “*Onjalo makaqonde lokhu*” – yizwa ukugajwa okuzidlayo kwento embi lapha eKorinte. Yeka ukuthi babanesibindi sokukhuluma kabi ngomphostoli kaNkulunkulu, njengalokhu benzile ngabaprofethi bakaNkulunkulu encwadini endala. Siyabona futhi kwivesi le-10 ukunaka kwabo “ingaphandle”nakho lokhu kuphikisa ngobukhona enyameni kukaPawulu. Asinalo ulwazi lokuthi ngabe lokhu kusho ukuthini, wayebukeka kanjani uPawulu noma wayekhuluma kanjani. Kusobala ukuthi kuNkulunkulu izinto ezinjena azinandaba, amazwi abo azwakala sengathi uPawulu wayengontekenteke ophansi, owayenamagama amaningi uma ekude, ebhala encwadini kodwa kungenjalo uma esekhona siqu. Njengomfana wesikole onamagama anzima awasho ekude, kepha usheshe avale umlomo uma isitha sesiseduze, sibhekene ngqo naye. UPawulu wayethanda bazi ukuthi noma ngabe engafika phambi kwabo lokhu akushilo usengakusho. Singahlawumbisela ke ukuthi wenza khona lokho.

*10:12 Ngokuba asinasibindi sokuzilinganisa nokuzifanisa nabathile babo abazincomayo. Kodwa bona, nxa bezilinganisa ngezingqobo zabo, bezifanisa nezingqobo zabo, kaba namqondo.*

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Ivesi 12 – “*Ngokuba asinasibindi sokuzilinganisa nokuzifanisa nabathile*” – uPawulu akazange azahlulele njengofanelekile, “nabathile” noma labo abafanele ukuba ngumlomo kaNkulunkulu. Kodwa uNkulunkulu uqobo owenza lokho kwahlulela, isipho sikaPawulu nokukhethwa kwakhe kwakuvela kuNkulunkulu, kungaveli kubantu. Ngisho nomyalezo wevangeli wawuvela kuNkulunkulu engafundiswanga abantu. Iqiniso uPawulu alenza kwabaseGalathiya 1-2.

“*Kodwa bona, nxa bezilinganisa ngezingqobo zabo, bezifanisa nezingqobo zabo, kabanamqondo*” – futhi, wabumbula indlela yalabo baseKorinte. Uma umuntu enesipho esivela kuNkulunkulu konke ukukhethwa neziqo zemfundo kubantu akubi namsebenzi. “Izibi” yindlela uPawulu achaza ngayo konke lokho encwadini kwabaseFilipi 3:8. Uma umuntu egcina ebona ukuthi akunamsebenzi kangakanani lokhu abantu abakucabangayo ngaye, uyakhululeka azikhathaze ngalokhu uNkulunkulu akucabangayo. Siyalingeka ekuziqhayiseni uma sizifanisa nabanye abantu. Siba namahloni

ngobubi bomuntu uma sizibuka ngokwezinga likaNkulunkulu. Ngaso sonke isikhathi, kunamsebenzi muni ukuthi mina nawe sinjani? Khumbula ukuthi uPawulu encwadini yakhe yokuqala kulaba wakubuka, *“kepha kimi kuyinto encane ukuba ngahlulelwe yinina noma ngokwahlulela kwabantu”* (1 kwabaseKorinte 4:3). Ukuthi abanye, noma abazalwane babecabangani ngaye kwakungesiyo into uPawulu ayezikhathaza ngayo. Akusiyo into eyamunyakazisa ngisho nakancane. Wayezihlalela ekubukweni yinkosi, ngaphansi kwesikalo sayo, kungesiso esabantu. Wayeyindoda “eyabethelwa Kanye noKristu...okubethelwe ngaye izwe kimi nami kulo izwe” (kwabaseGalathiya 2:20; 6:14). UPawulu wayelapheke kahle kakhulu ngalelizwe nokuthinteka kwempakamo.

### **10:13-18** – ukufinyelela kwegunya likaPawulu

Lamavesi ambalwa kunzima ukuwahumusha. Kungabe uPawulu ukhuluma ngokusenyameni noma ezweni likamoya, noma mhlampe kona kokubili? Kubukeka sengathi ukhuluma ngezinto asezishilo ngaphambili kubazalwane baseKorinte, yingakho eveza ubuqhwaya noma “ukuntshontshwa kwezimvu” ngaba “phostoli bamanga” abeza ngemuva kokuba ahambe eKorinte. Abazalwane

*10:13 Kepha thina asiyikuzibonga ngaphezu  
kokulinganisa, kodwa ngesilinganiso sendawo  
esiyisilinganiso asilinganisele sona uNkulunkulu,  
ukuze sifinyelele nakini.*  
*10:14 Ngokuba asizeluli ngokweqisa ngokungathi  
asifinyeleli kini, ngokuba sifikile kwaze kwaba nakini  
ngevangeli likaKristu,*

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lapha babengabakhe ukuba abagququzele  
kunokuba balandele othisha abafike kamuva bethi  
bavela kuNkulunkulu.

Ivesi 13-14 – “*Kepha thina asiyikuzibonga ngaphezu  
kokulinganisa*” – uPawulu wayenza ukuzibonga  
kwakhe kube okwaleso sizinda “asilinganisele sona  
uNkulunkulu”. Futhi ngempela ukugququzela  
kwakhe ayekunikwe nguNkulunkulu sihamba size  
“sifinyelele nakini”. Uhlu uNkulunkulu  
ayeludwebile ekulandeleni insimu kaPawulu  
ayezozama ngayo lwaluhlanganisa neKorinte, futhi  
engekho ongaphikisa ukuthi lelo bandla labazalwane  
lalikhona ngenxa yemisebenzi yakhe. Uyena kuphela  
owayenelungelo lokuziqhayisa ngoba “lazalwa”  
nguye. Laba ngabantwana bakhe bakamoya.  
Ubuqhawaga noma ukuhamba ngemuva bekhuluma  
ngobaba wabo weqiniso, kwakungelakhe lelo  
lungelo. Ngakho-ke ngokungafani nalabo  
ababengekho emthethweni lapha, uPawulu  
wayezoqhosha ngalokho akubhalile ngempela,

*10:15 singazibongi ngemisebenzi yabanye ngaphezu  
kokulinganisa, kepha sinethemba lokuthi ngokukhula  
kokukholwa kwenu, siyakukhuliswa kakhulu impela  
kini endaweni yethu,*

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kunomsebenzi wenkohliso wabakopelayo abafana nabo.

Ivesi 15-16 – “*singazibongi ngemisebenzi yabanye*” – ngokusobala uPawulu lapha wenza iphuzu eliqinile lapho eqhathanisa indlela yakhe eqotho neyabanye. Kubukeka sengathi basebeqala ukwenza ibandla laseKorinte ukuziqhayisa kwabo. Njengokungathi uhlwitha isivuno esibuyeni, ukuntshotsha kulowo owenza wonke umsebenzi ojulukisayo wokutshala nokuvuna.

“*Kepha sinethemba*” – UPawulu wabuka ngaphezu kweKorinte nase“*zindaweni ezingaphambi kwakini*” lapho ayengafeza khona umsebenzi ofana nalona kwezinye izindawo. Okungenzeka ukuthi wafeza okufanayo nakwezinye izindawo. Sazi ngethemba lakhe elafika ngisho ko-Spain (kwabaseRoma 15:24, 28). Kepha lenjongo wayengakwazi ukubhekana nayo uma esenesiqiniseko sokuthi “ukukholwa kuyanda”, uma esazi ukuthi ukukholwa kwabo kuzinzile futhi kuyakhula, lapho sebezikhiphele bona umaluleki wabo mbumbulu futhi beqonda

*10:16 size sishumayele ivangeli nasezindaweni  
ezingaphambi kwakini, singazibongi ngezinto  
esezenziwe endaweni yomunye.  
10:17 Kepha ozibongayo makazibonge eNkosini.*

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ukuthi kungani. Ngokwangempela uPawulu wakwenza ukuqhubeka kwevangeli kube kubo esinqumweni abasithathayo ukuziqondisa noma ukuzilungisa bona.

*“Singazibongi ngezinto esezenziwe endaweni yomunye”* – ngokuphinda phinda uPawulu ubuyela kuleliphuzu ngoba wayefuna baliqonde! Yena nababenaye kwakuyibo abeluleki babazalwane basekorinte. Abaqambi manga ababeze kubo bazikhombisa ubumbumbulu babo nangakho ukungena ngomnyango wangemuva.

Ivesi 17-18 – *“Kepha ozibongayo makazibonge eNkosini”* – UPawulu washo okufanayo nasencwadini yakhe yokuqala kubo, futhi lapho wenza iphuzu lokuthi ukhulume *“njengokulotshiweyo”* (1 KwabaseKorinte 1: 31). Kungenzeka wayecabanga ngezwi leNkosi kuJeremaya 9:23-24. Kukhona okukhulu okuhambisana nokuziqhayisa kulencwadi. Igama lesiGriki elihunyushiwe *“ukuziqhayisa”* noma *“udumo”* litholakala izikhathi ezingama-61 kwiThestamente Elisha. Ngezindlela ezahlukene, ngaphezu kukahhafu wokuvela kwalo,

kutholakala encwadini yesibili KwabaseKorinte, incwadi efaka u-3% we Thestamente Elisha. Ukuzigqaja kungesinye sezihloko ezivelayo lapha, ikakhulukazi kwisahluko 4, kulendima yokugcina (izinkathi ezingama-20 noma u 1/3 weThestamente Elisha lonke). Kuba sobala ukuba abangani babaphostoli bamanga babegqamisa kakhulu izicucu zabo noma iziqu, bephethe izincwadi ezibancomayo ezivela kwabanye babo (3:1), ngakho bephoqa uPawulu ukuba “ngobuwula” abeke phansi izicucu zakhe zeqiniso (11:21-33). Kepha ukuthi abantu bazincoma kubo, kunokuzincoma enkosini bekumele kuveze futhi ukuthi abaqinisekile bemi kuNkulunkulu. Abantu abanalutho kubo ukuba baziqhenye noma bafaneleke, noma ngabe banezicucu ezingaki umuntu egameni lakhe. YiNkosi ekumelwe kugxilwe kuyo ngodumo lonke. YiNkosi “eyalayo” noma ikhombe iphinde isuse abaholi bakamoya. Kuyiqiniso leziphiwo nezithelo zikaMoya ezivela kumuntu, eziqinisekisa inkonzo yomuntu. (3:2-3), kungesizo izincwadi noma amathikithi enziwa ngabantu. Omunye umphefumulo ohlakaniphile wake waveza ukuthi, “abanye baphatha izicucu zabo ukukhombisa ukuthi bayile ekolishi”.



## **Ikilasi 16 – 2 KwabaseKorinte 11:1-15**

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*11:1 Sengathi ningangibekezelela ebuwuleni  
obuyingcosana, yebo, ngibekezeleleni.*

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Kulencwadi yesibili ayibhalela ibandla laseKorinte uPawulu wayebhekana nenkinga yabantu khona ababeshumayela amanga, emizamweni yabo yokwenze njalo babefuna ukumgingqa phansi bese baphakamise imibuzo ngalokhu ayekufundisa. Kungumkhuba omdala, ukuhlola ukubaluleka komuntu ngokwenza ucwaningo ngokubaluleka kwaloyo ophikisana naye. Eqinisweni kungumkhuba oyingozi okhona phakathi kwethu, ekuziqhayiseni kwethu. Konke ukukhuluma kabi noma ukunyundela kuyafana nalokhu, sizama ukuziphakamisa ngokuhamba phezu kwabanye. Umphumela walowo mkhuba, uPawulu wanqaba ngisho ukwamukela imali kubazalwane baseKorinte, bangaze bazitshele ukuthi ushumayelela ukuzicebisa, ukuthi ufuna imali. Khona kunjalo, kubonakala sengathi wasolwa ukuthi akabathandisizi njengoba ayengafuni nokuthatha imali kubo (Ivesi 11).

**11:1-4** – Ukwesaba ukungathembeki

*11:2 Ngokuba ngiyanishisekela ngokushisekela  
kukaNkulunkulu, ngokuba nganendisela endodeni  
eyodwa ukuba nginiyise kuKristu niyintombi  
emhlophe.*

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Ivesi 1 – “*Sengathi ningangibekezelela ebuwuleni*” – kunendida esobala ekukhulumeni kukaPawulu lapha eqondise emizamweni yakhe yokuzuza izinhliziyi zabo “njengobuwula” futhi “kungubuwula” bokuziqhayisa (ivesi 21; 12:11). Kunobukhali noma ukuqina kwakukhulumayo ekujikeni kwakhe eskhaleni ekufiseni ukuyala. Akusikho kuphela ukufisa ukuba bamubekezelele kodwa wafuna benze okufanayo.

Ivesi 2 – “*Ngokuba ngiyanishisekela ngokushisekela kukaNkulunkulu*” – Ukushisekela, njengokuthukuthela, kungaba yinto enhle nelungile uma kwenziwa ngokufanele. Yilomuzwa odingekayo, oholela umuntu ukuba enze okulungile. Kwakumulungele uPawulu ukuba afune abantwana bakhe bakamoya bahambe eqinisweni, badede ekulahlekeni noma ekudukeni ababeseduze nakho. Kwakumlungele nokuba ashisekele lokho. Kwakungukudinwa okungcwele, edinelwa laba ababebasusa eqinisweni, kwakungukuncenga okungcwele ngenxa yalabo abathandayo ababeholeleka ophathe.

*11:3 Kepha nginovalo lokuthi njengalokho inyoka  
yamkhohlisa u-Eva ngobuqili bayo, kanjalo  
izingqondo zenu mhlawumbe zingadukiswa, ziyeke  
ubugotho nobumhlophe ngakuKristu.*

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*“Ngokuba nganendisela endodeni eyodwa”* – lapha usebenzisa igama elalisetshenziswa ngamaJuda, eliphethe umqondo wesithembiso somshado kunomshado njengoba kunjalo kithina. Njengokuba sibona lapha, babezovezwa kuKristu ngokuhamba kwesikhathi. Ngensindiso yethu siba yingxenye yamakoti kaKristu, ngakho-ke sithenjisiwe nguye. Kuyacaca uPawulu wabona ukuthi laba abadungayo eKorinte babehlela abazalwane kude nevangeli nokuthembeka kulo, ivangeli likaKristu, sengathi balandela omunye bebe bethenjisiwe nguJesu.

Ivesi 3 – *“Njengalokho inyoka yamkhohlisa u-Eva ngobuqili bayo”* – njengalokhu uPawulu ecacisa encwadini 1 kuThimothewu 2:4, ekulingweni nguSathane, u-Adamu akazange akhohliswe noma enziwe isilima. Kubukeka sengathi wangena esonweni njengalokhu abantu benza kusukela lapho, ukugcina intombi. U-Eva ngakolunye uhlangothi yena *“wathi ekhohlisiwe waphambuka”*, wayekhohlisiwe ngokuphelele ukuba enze isono. Lokhu akusikho ukushaya indiva isono sakhe,

*11:4 Ngokuba uma kufika umuntu eshumayela omunye  
uJesu esingamshumayelanga, noma namukela  
omunye umoya eningawamukelanga, noma elinye  
ivangeli eningalamukelanga, nikubekezelela kakhulu.*

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ngokuba zaziningi izixwayiso aziziba ezilungiselela yena ngokwakhe ukuwa. Kodwa kukhona ukuphuphutheka kuye ekwenzeni kwakhe, okwakungekho ku-Adamu.

UPawulu wayebasabela laba bantu, ukuthi babezivumela bona ukuba bakhohliswe ngusathane futhi. Njengo-Eva engadini. Igama elisho bumhlophe, yigama elifana nelisho ukukhululeka ku 8:2 no 9:11, okufanayo nesikubhekile ku 1:12. Futhi, impande yalomqondo kungokuthile okusabalele, ngaphandle kokugoqeka noma ukushwabana, ngakho ke kungekho okufihlekile ekugoqekeni. Kuphela nje ukuvuleleka, ngokubuka ubuso nobuso ngokweqiniso kungekho okufihlakele. Ukungabi bikho kwenhliziyo eyodwa yokuzifunela okuchitheka kalula ngendlela enothile eya kwabanye. UPawulu wayesaba ukuthi, njengo-Eva, babevumela ukucabanga kwabo kususwe ngobuqili ebuqothweni kuJesu Kristu.

Ivesi 4 – “*Nikubekezelela kakhulu*” – Ukusaba kukaPawulu kwakungasikho kuphela ngalabo

*11:5 Ngokuba ngithi angisilele ngalutho kubaphostoli  
abaqhamileyo kakhulu.*

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ababezoletha umyalezo wamanga. Kodwa kulabo ababezivumela ukuba baqgugquzelwe yiwo. Wayebadinelwe abakhohlisi. Wayebasabela abakhohliswayo. Inhloso yakhe lapha kwakungukubaqaphelisa abavezele ukuthi sebephikelele kuphi; ukuze bangavumeli ngokuphuphtheka baholeleke ophathe njengo-Eva owadukiswa waholeleka ebubini. U-Eva wayenakho konke ayekudinga ukuba akwazi ukwenza isinqumo esifanele, ukuba akazange athatheke bese ekhohliswa indlela ehlakaniphile yokwenza komubi. UPawulu wayethanda bazi ukuthi bakhombisa ubuthakathaka okufanayo nokudonseka njengaye u-Eva. Bheka imicabango efanayo encwadini kwabaseGalathiya 1-6-9.

### **11:5-12** – incekulo yeqiniso

UPawulu wayesethatha izinto siqu ngalesikhathi sokukhuluma. Ekuzameni kwakhe ukubhekana namazwi okumcindezela ayeshiwo eKorinte.

Ivesi 5-6 – “*Ngokuba ngithi angisilele ngalutho kubaphostoli abaqhamileyo*” – ezibuka noma ezihlola yena ngokweqiniso, uPawulu wayeqinisekisa ukuthi

*11:6 Noma ngiyibhimbi lokukhuluma, nokho angisilo ngokwazi; lokhu sikubonakalisile kinina ngezindlela zonke ezintweni zonke.*

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wathola zonke izipho kuNkulunkulu lezi noma yimuphi umphostoli azithola. Njengalokhu ngokuqhubeka wabakhumbuza, “*izibonakaliso zobuphostoli zibonakale kini*” (12:12). Wayengazidumisi yena kodwa uNkulunkulu, ekhomba kulokhu akuthola kuvela phezulu. Futhi, ngokuqhubeka ushilo ukuthi “*angisilele ngalutho kubaphostoli abaqhamileyo kakhulu, noma ngingento yalutho*” (12:11). Ngokubaluleka kwakhe, uPawulu wazibona “engelutho” noma “engomncinyane kunabo bonke abangcwele” (kwabase-Efesu 3:8). Yize noma ehhovisini lakhe, akekho owayengaphikisana nobuphostoli bakhe.

“*Noma ngiyibhimbi lokukhuluma, nokho angisilo ngokwazi*” – futhi, uPawulu ukhuluma ngezinto ezazishiwo kuye lapha (10:10). Yize noma omunye engathi indlela yokubeka kwakhe yayishoda, kepha ohlakaniphile uyabona ukuthi umyalezo wakhe wawunobufakazi bokuthi konke kuvela ekwazini kukaNkulunkulu. UPawulu wayengasaleli ngemuva ekwazini okuphezulu kwabanye abaphostoli, umyalezo ophezulu, noma izipho ezingaphezu kwemvelo. Kwakukhona konke.

*11:7 Kumbe ngonile yini ngokuzithoba ukuba  
niphakanyiswe nina, lokhu nganishumayeza ngesihle  
ivangeli likaNkulunkulu na?*

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Ivesi 7 – “Kumbe ngonile yini ngokuzithoba ukuze niphakanyiswe nina” – futhi, amagama amabi ayekhulunywa ngoPawulu ayesukela ekubeni ezingeni eliphansi, nokungabukeki kwakhe (10:1, 10). Kubukeka kukhona umehluko phakathi kwendlela yakhe yokukhuluma ngesibindi uma ekude Kanye nesisekelo noma ukuthobeka kwemvelo uma ephambi kwabo. Futhi manje ubuyisela umbuzo kubo ukuthi ngabe ubonile yini uma eza kubo ngobuntu. Ngokuba ekuzeni kwakhe inhloso yakhe kwakungukubaphakamisela ethembeni lokuphila okungunaphakade ekushunyayelweni kwevangeli phakathi kwabo. Wazehlisa ukuba abe yinceku yabo ukuze baphakamiselwe ekuphileni. Ngabe wayeyisoni yini uma eza ngokuthuthumela ekufuneni imiphefumulo yabo na? Wayeyisoni yini ngokubalethela “ivangeli likaNkulunkulu mahhala”, eshumayela kubo ngaphandle kokulindela ukuthi bamunakekele uma eseKorinte. Ngenjalokhu umbhalo kwincwadi yeZenzo uveza, uPawulu wasebenza Kanye no Priska no Akhwila emsebenzini wabo wokwakha amatende ukuze akwazi ukuxhasa umsebenzi khona (Izenzo 18). Kubukeka sengathi ukungatholi kubo imali

*11:8 Ngaphanga amanye amabandla, ngithatha iholo kuwo, ukuba ngikhonze nina;*  
*11:9 nalapho ngikhona kini ngiswele, angibanga mthwalo kumuntu, ngokuba abazalwane abavela eMakedoniya bakuqeda ukuswela kwami; ezintweni zonke ngazilinda ukuba nginganisindi, futhi ngisezakuzilinda.*

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nakho bakusebenzisa ukumgxeka futhi, kuphinde kusetshenziswe njengendlela yokungabi nothando ngabo.

Ivesi 8-10 – “*Ngaphanga amanye amabandla, ngithatha iholo kuwo, ukuba ngikhonze nina*” – akusikho ukuthi uPawulu akasebenzisanga kahle izimali ezivela kwabanye abazalwane. Wayesebenzisa amangama aqinile lapha, ekhuluma ngendida kulabo ababefuna okubi ngaye. Ingxenye yokuxhaswa kwakhe ngezezimali ngenkathi eseKorinte okokuqala njengesipho esasivela emabandleni aseMakedoniya, lapho ayephuma khona. Lokhu kungachaza okushiwo kwincwadi yezenzo 18:5. UPawulu wayesevele eshumayela eKorinte njengalokhu wayekwazi, kepha ngokufika kuka Silasi no Thimothewu bephuma eMakedoniya, ngokusobala bephethe isipho semali, uPawulu wathola ukukhululeka ekwenzeni amatende agxile ekushumayeleni ivangeli likaKristu ngokuphelele.

“*Angiyakwaphucwa lolo dumo*” – futhi uPawulu



*11:10 Njengalokhu iqiniso likaKristu likimi,  
angiyikwaphucwa lolo dumo ezigodini zase-Akhaya.  
11:11 Ngani na? Ngokuba nginganithandi na?  
UNkulunkulu uyazi.  
11:12 Kepha engikwenzayo ngizakukwenza futhi, ukuze  
ngibaphuce ithuba abafuna ithuba lokuba  
bafunyanwe benjengathi kulokho abazibonga ngakho.*

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ukhuluma ngemizwa eqinile. Ukushisekela emazwini awakhethile. Kunesikhala sokushisekela okungcwele uma ubhekana nabanye. Akekho owayengamuphuca “ukuziqhayisa” ukuthi akabanga umthwalo kubo.

Ivesi 11 – “*Ngani na? Ngokuba nginganithandi na?*” – UNkulunkulu wayazi iqiniso lesizathu sezenzo zikaPawulu. Futhi uNkulunkulu wayazi ukuthi alikho iphutha elalingatholwa kuPawulu ekubhekaneni kwakhe nabazalwane. Ukuthi ukwenza kwakhe okuhle kwase kuvezwa njengento embi yilabo ababemelene naye, ukuthi ukwenza kwakhe ngothando kwakuthiwa ngukwenza kabi, lokhu kwakuyinto ayedlinza ngayo. Kepha uma abantu bengeke balizwe iqiniso, uPawulu “*wakunikela kuye owahlulela ngokulunga*” (1 kuPetru 2:23).

Ivesi 12 – “*Kepha engikwenzayo, ngizakwenza futhi*” – UPawulu washaya unyawo lwakhe phansi futhi

*11:13 Ngokuba abanjalo bangabaphostoli bamanga,  
izisebenzi ezikhohlisayo, beziguqula abaphostoli  
bakaKristu.*

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wachaza izizathu zakhe. Wayengazimisele ukushintsha indlela enza ngayo, engafani nalokhu kundiza ababemuveza eyikho. (1:17).

“Ukuze ngibaphuce ithuba” – “*ithuba*” leligama liveza umqondo wokubamba unyawo noma isizinda. Ukuma esikhaleni lapho ungakwazi khona ukuphinda uhlasela, njengokuba ababehlangene ngempi yomhlaba yesibili babese Normandy. Izitha zikaPawulu lapha zazibheka noma liphi ithuba, noma yini ezazingayisebenzisa ukumuveza njengomuntu omubi ngandlela zonke, uPawula wafuna ukubaphuca ithuba lokwenzenjalo ekugqamiseni ukuba msulwa kwakhe. Buka okufanayo ku 2:11.

### **11:13-15** – izinceku zamanga

Eqhutshwa ngukushisekela, uPawulu manje usuka ekuzivikeleni uguqukela kwiziphambeko, eguqula ukushisa kokushisekela kwakhe kulabo abenza umkhonyovu wakamoya phakathi kwabo.

Ivesi 13 – “Ngokuba abanjalo bangabaphostoli

bamanga, izisebenzi ezikhohlisayo” – labo abanjalo, abafuna indlela abangabhuhisa ngayo indoda kaNkulunkulu nenkonzo, bangaba kuphela “ngabanamanga”. Yize noma bethi bafuna okukaKristu, kodwa akunjalo. “*Izisebenzi ezikhohlisayo*” Uveza labo abangabazenzisi abangathembekile, abeza nobuqili. Yize noma kwakukhona amadona ayenokubukeka eqotho, befuna izwe njengobumnandi nokukhanya, kungathi ngempela bafuna ukwenza izinhloso zeNkosi ezinhle, kepha ekugcineni babenza izinhloso zabo, izinceku zeqiniso azinalutho ezilifihlayo noma isizathu sokukhohlisa.

*“Beziguqula abaphostoli baka Kristu”* – igama elihunyushiwe “beziguqula” liveza umuzwa nje ongaphezulu wokuthatha ukubonakala kokuthile noma komuntu othile. Njengamazwi kaKristu abukhali osizini lwakhe awakhuluma ngokumelene nabaholi bamaJuda, ebafanisa namathuna, amathuna acakiweyo (ngokukaMathewu 23:27), bangabukeka futhi bakhulume okulungile kodwa ngaphakathi kwakungukufa nokubola kuphela. Inkathi yamanje yesenzo lapha ikhomba emizweni eqhubekayo yalaba bakhohlisi. Nakuba base bezenza abanomoya ongcwele wezinceku ezigwalisiwe zikaKristu, inceku yeqiniso nomphostoli kaNkulunkulu manje ibakhumula

lokhu abafihle ngakho ubuso.

Ivesi 14 – “*Akumangalisi*” – akukho okuthusayo noma okumangazayo, noma nje okuxakayo lapha okungavamile. Kuyindaba endala, indaba endala empeleni abantu kade babezifihla ngenkohliso, ukuthi abaqambi manga beze bemsulwa njengeqhwa elisha, beletha amaqiniso abo “*abawatholile*” azokwenza izinceku zikaNkulunkulu zeqiniso abaqambimanga. Akufanele kuthuse kithi ngokuba inkosi yobumnyama imatasa nawo noma ngawo lomsebenzi. Inkosi ikubeka ngokucace kangakanani encwadini yesambulo 2:2, incoma ibandla lase-Efesu elahlola, “*wabavivinya abazisho ukuthi bangabaphostoli bengesibo, wabafumana beqamba amanga*”. Umfudlana wabaqambi manga ulokhu ugobhoza kuyise wamanga kuze kube namuhla, beza egameni leNkosi, kodwa benephunga lokufa phakathi kwabo. Abangcwele bakaNkulunkulu banekhala lokubahlukanisa ngomoya nangezwi. Ngokuba izimvu zikaKristu ziyalazi izwi likaMelusi wazo kunalelo labangaziwa (ngokukaJohane 10:4-5, 14, 27).

*“Ngokuba usathane uqobo uziguqula ingelosi*

*yokukhanya*” – izingelosi zikaNkulunkulu zibonakalangokukhanya;

- Ngokuba ukukhazimula kokukhanya kuzizungezile (izenzo 12:7).
- Ngokuba ziyizithunywa zikankulunkulu, yena ongukukhanya futhi ohlala ekukhanyeni (1 Johane 1:5-7).
- Ngokuba badlulisela iqiniso eliletha ukukhanya lomyalezo kaNkulunkulu kumuntu.

Kepha kuyamangaza impela ukuthi inkosi yobumnyama ingaziguqula izenze “ingelosi yokukhanya” Usathane akavamile ukuza engusathane. Uza ngokukhanga kwenkohliso. Akezi namanga emlonyeni wakhe. Kwakunjalo nasekuqaleni. Ensimini akafikanga njengosathane kepha njengenyoka. Isilwane esasinobuqili kunazo zonke ngaleso sikhathi. UNkulunkulu uza kithi futhi akhulume nathi ngendlela eqondile, ngokusiqonda. INdodana kaNkulunkulu uqobo yafika kithi mathupha yakhuluma nathi ngokuqondile. Kepha usathane njalo uza kithi ngendlela ekhohlisayo, ezifihle ngobunye Ubuntu.

Ivesi 15 – *“Ngakho akuyinto enkulu, uma nezikhonzi zakhe ziziguqula”* – futhi, *“akuyinto enkulu”*

*11:15 Ngakho akuyinto enkulu, uma nezikhonzi zakhe  
ziziguqula izikhonzi zokulunga ezikuphela kwazo  
kuyakuba njengokwemisebenzi yazo.*

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kuyimpendula yokuthi “*akumangalisi*” kuvesi 14. Ngokuba usathane uyilokhu ayikho futhi wenza lokho akwenzayo ngakho akekho okufanele amangale noma akhohliswe ukuthi izinceku zakhe ziza njengezinceku zokukhanya nezilungile; njengokungathi nazo zizinikele kuJesu (uJesu ohlukile); njengokungathi nazo zigcwele umoya (umoya ohlukile kunoNgcwele); njengokungathi izikhonzi zevangeli nazo (ivangeli elehlukile), beza nesiqiniseko sokuthi ngempela yibo abalungile. Nokho beza nomlomo ogcwele amanga. Bangamadoda nabesifazane okumele bahlolwe ngamazwi abo nemisebenzi yabo kungesikho lokhu okubonakala ngaphandle. Noma ngabakugqokayo ukufihla ubuso. Ungaphuthelwa ukungagwegwezi kukaNkulunkulu wethu lapha. Labo abeza nomunye uJesu noma umoya noma ivangeli abasiyo nje imiphefumulo eyiphutha. Bangabakhohlisi, abesilisa nabesifazane abasebenzela uSathane. Wonke umkhohlisi ungumntwana womkhohlisi. Amazwi kaNkulunkulu awathambile kubo noma ingayiphi indlela, futhi akumele sithambe kulokho abayikho nabakwenzayo. Kungesikho ukuthi kumele sibemuncu noma sibe luhlaza noma sithambe uma

sibhekana nabo kulokhu abakwenzayo. Akusikho ukungavezi ubuzalwane ukwahlukanisa ububi Kanye nesifundiso samanga nokwenqaba ukuzihlanganisa nakho (kwabaseRoma 16:17; Thithu 3:10).

*“Ezikhuphela kwazo kuyakuba njengokwemisebenzi yazo”* – njengoba ziyinceku zikaSathane indawo noma isiphetho sazo sokugcina singafana nesakhe kuphela. Bayobhubha Kanye naye echibini lomlilo ekugcineni. (Isambulo 20:10, 15; ngokukaMathewu 25:41). Khumbula isexwayiso sikaNkulunkulu esikhonjiwe encwadini 1 KwabaseKorinte 3:17 kunoma ubani onesibindi sokungcolisa noma ukuzama ukuchitha ithempeli likaNkulunkulu noma abangcwele.

Kumele sihlakaniphe njengezinyoka, sibe mnene njengamajuba. Kumele siqonde ukuthi uSathane unengcosana etshalwe phakathi kwezinceku zikaNkulunkulu zeqiniso, ukhula olukhula phakathi nokolweni. Lokhu kuyiqiniso ngisho namanje! Kumele siqonde ukuthi lezi zimvukuzane zizobukeka zizinhle futhi zikhulume ngendlela ekhangayo futhi ezwakalayo, zibonakale kungathi zingcwele, zikhanga ngisho nangaphezu kokwengeziwe ngendlela thize kunalabo abamela iqiniso. Nokho bayizitshalo zomubi, abafuna abalandeli.

Qonda futhi indlela kaNkulunkulu asebenzisa ngayo impumelelo yomubi phakathi komhlambi wakhe. Usathane uphumelela kulabo abangakwazi ukuhlukanisa izwi likaMelusi omuhle kwabezizwe. Kanjalo noNkulunkulu uvumela imizamo nempumelelo kasathane ekuhlungeni amakhoba kukolweni wakhe omuhle ekuhlanzeni ibandla lakhe. Kumele siqonde futhi ukuthi amazanga esiwasebenzisayo ukwahlulela labo abangabamanga (sibahlulela sifuna udumo lukaKristu, isambulo 2) Yisona sikalo leso;

- Amazwi kaNkulunkulu (Isaya 8:20), kodwa njalo khumbula ukuzimisela kukaSathane ukujija amazwi kaNkulunkulu futhi (ngokukaMathewu 4:6).
- Amazwi abo (uduteronomi 13 kanye 18; Hezekiya 13). UNkulunkulu akawavumeli amaphutha ekuprofetheni. Empeleni uNkulunkulu akasavumeli ezinye iziprofetho (isambulo 22:18).
- Izithelo zabo (ngokukaMathewu 12:32-35).

Isikalo abangeke bahlulelwe ngaso;

- Ukugcwaliseka okuncane kwamazwi abo (Uduteronomi 18:20-22).
- Izenzo zezimangaliso azimangazayo



(Uduteronomi 13; isambulo 13:3, 12-15, ngokukaMathewu 24:24).

- Ukumesaba uNkulunkulu okusobala (ingelosi yokukhanya...izikhonzi zokulunga”, ivesi 14-15).

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Ezinye izixwayiso nemiyalo maqondana nabafundisi bamanga;

- KwabaseRoma 16:17-18 – bakhonza izisu zabo futhi bakhohlise abangenalo ulwazi.
- KwabaseFilipi 6:12-13 – unkulunkulu wabo isisu sabo.
- 1 kuThimothewu 6:3-5 – babona inzuzo njengesilinganiso sokumesaba.
- KwabaseGalathiya 6:12-13 – bakhonza iziqu zabo.
- Izenzo 20:29-32 – bazovela ngaphandle kwebandla kanti futhi nangaphakathi kwebandla labangcwele.

Izimpendulo zenkinga yabafundisi bamanga;

- Amazwi kaNkulunkulu esixwayiso (ngokukaMathewu 24:23-27) - nakuba kuyoba

lula kakhulu ukubakholwa, “ningakukholwa”  
abakushoyo, kusho uJesu.

- Ukufundisa okuthembekile (izenzo 20:28, 31)
  - inkohliso iyagwenywa ngokondliwa kwezimvu ngokuqapha.
- Abaholi abathembekile (kwabase-Efesu 4:11-14)- isipho sikaNkulunkulu sabaholi bakamoya esokukhulisa abangcwele ekuzinzeni nasekukhonzeni.

## **Ikilasi 17 – 2 KwabaseKorinte 11:16-33**

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*11:16 Ngiyaphinda ngithi: Makungasho muntu ngami ukuthi ngiyisiwula; kepha noma kungaba njalo, nokho ngamukeleni njengesiwula, ukuze nami ngizibonge kancane.*

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Njengoba sinolwazi lokuthi inhloso enkulu yalencwadi ihambisana nomzamo kaPawulu wokuzibonakalisa phakathi kwamakholwa aseKorinte, ikakhulukazi kulezi zahluko ezine (4) zokugcina. Ngaphezu kwe 1/3 yencwadi empeleni inikezwe lesi siphetho. UPawulu wayesemlilweni phansi kwalabazalwane. Ukuthamba kwase kukhulile lapha ekusekeleni “abafundisi bamanga” (ivesi 13-15) abathile. Ngakho ke uPawulu wazithola ecindezelwe ukuze azibonakalise yena nokufaneleka kwakhe ukuba abe umeluleki wabo ekuncintisaneni nezinhliziyi zabo ngokumelene nabanye. Qaphelisisa indlela uPawulu azivikela ngayo kulamavesi. Kubaluleke kakhulu ukuqaphela ukuthi ngabe yiziphi “izimfanelo” abhekisela kuzo ekukhulumeni kwakhe ngokuqondene nobudlelwane babantu bakaNkulunkulu.

**11:16-33** – “ubuwula” bukaPawulu bokuziqhayisa

Ivesi 16-17 – “Ukuze nami ngizibonge kancane” –

*11:17 Lokho engikushoyo ngalesi sibindi sokuzibonga,  
angikusho ngokweNkosi, kodwa ngikusho kungathi  
ngobuwula.*

*11:18 Lokhu abaningi bezibonga ngokwenyama, nami  
ngiyakuzibonga.*

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uPawulu akazange akujabulele ukulandela noma ukubhala lokhu akubhala lapha. Ngokuphindaphindiwe ubhekisela kubuwula obungafanele ukuphikisana. Lendlela yokuziqhayisa yayingesiyo eyemvelo yakhe noma ingayiphi indlela ngokwesimo seNkosi. Futhi uqala ngokuncenga ukuqonda kwabo ukuthi, ngisho nanjengesiwula babengase bamamukele, njengoba babezimisele ukujabulisa ezinye iziwula ezizidlayo. Empeleni ukusikisela kubonakala sengathi uma bebezimisele ukubekezelela ubuwula obukhulu kwabanye njengoba kuchazwe kuvesi 18-19, ngokuqinisekisele babengababekezelela “okuncane” kokuziqhayisa ngobuwula kuye.

Ivesi 18-19 – “*Lokhu abaningi bazibonga ngokwenyama, nami ngiyakuzibonga*” – njengoba kwakuyindlela yamaqili akamoya lapha eKorinte ukuze bakhazimule ngezimfanelo zobuntu, uPawulu wasikisela ukubahlangabeza ngesikhali abasikhethile. Wehlikela ukuze eze kubantu ngokobuthakathaka babo, ngendlela efanayo uNkulunkulu eza ngayo kumuntu ebuthakathakeni

*11:19 Ngokuba abayiziwula nibabekezelela ngenjabulo,  
lokhu ningabahlakaniphileyo,  
11:20 ngokuba niyabekezela, uma umuntu enenza izigqila,  
uma enidla, uma enibamba, uma ezikhukhumeza,  
uma enishaya ebusweni.*

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bakhe. UNkulunkulu uhlangana nathi ngisho nangesikulindele kwethu okuwubuwula ngezinye izinkathi, efuna ukusiholela ekukhuleni (noma ngisho ukuphimisela ukulahlwa, 1 Samuweli 28). Futhi kubonakala sengathi kuyingwijikhwebu, nendida nakule ngxenye. “Njengoba abanye beziqhayisa, benza kanjalo phakathi kwenu” uPawulu ubonakala esikisela “nami-ke ngiyakuhlanganyela kulobu buwula”. Lapho ekhuluma ngokuhlupheka kwabo “iziwula” uPawulu uphinde uyahlasela kwizimbangi zakhe zakamoya lapha (ivesi 13).

Ivesi 20 – “*Ngokuba niyabekezela, uma...*” – sithola isithombe sesimo sendlela abaholi bamanga ababeyisebenzisa. Ubuholi babo babuqinile. UPawulu uthi kumakholwa alapha “nikulungele ukubekezelela izinto enigqilazwa ngazo, ukuthi nibe yizinceku, uma kukhona onaphuca ingcebo yenu, uma kukhona oniphuca njengomdobi ethatha inhlanzi, uma eza nesimo esingathi esobuNkulunkulu, ngisho onганиqhweba ngempama!” uPawulu kungenzeka ukuba

*11:21 Ngisho ngamahloni ukuthi kade sibuthakathaka.  
Kepha kulokho umuntu anesibindi ngakho –  
ngikhuluma ngobuwula – nami nginesibindi ngakho.  
11:22 BangamaHeberu na? Nami. Bangaba-Israyeli na?  
Nami. Bayinzalo ka-Abrahama na? Nami.*

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ubekhuluma ngezigameko ezike zenzeka ekuvezeni igunya labo lapha. Izehlakalo ezibikwe ngokuthembeka kuye. “Uma nikwazi ukubekezelela ukuhlukumezeka okunjena, lokho kusho ukuthi ningavuma ubuwula obuncane obuvela kimi. Kubonakala sengathi uPawulu uyasikisela.

Ivesi 21 – “*Ngisho ngamahloni ukuthi kade sibuthakathaka*” – UPawulu uveza ukuthi indlela yakhe yokuphendula lapha yayihlobene nezinto ezihlambalazayo ezishiwo ngaye eKorinte (10:10). Njengoba bengangichaza kalula njengomuntu “obuthakathaka” Kanye “nodelelekile” nami ngizokukhombisa isibindi sokuziqhayisa, okubonakala, kwenikuncamelayo” nokho ngicabanga ukuthi uPawulu wakhuluma ngokuqgamile ebusweni bakhe, njengokuba ezithola sekumele akhulume kanjena futhi enesikhwele ngenxa yalabo ababekikisa noma beguqula labo ababethembekile kuye futhi ebathanda. Futhi uyaphinda uyaqinisekisa ukuthi ukwenza kanjalo akusiyo indlela yokuhlakanipha.

*11:23 Bayizikhonzi zikaKristu na? Ngikhulumisa okohlanya – ngiyiso kakhulu kunabo; ekukhandlekeni kakhulu kunabo, nasekuboshweni kaningi kunabo, nasekushayweni okukhulu impela, nasezingozini zokufa ngezikhathi eziningi.*

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Ivesi 22-27 – “*Ngilingana nanoma yimuphi umuntu kukho konke abangakukhomba njengefa elidlula konke*”, kusikisela uPawulu. Bheka incwadi KwabaseFilipi 3, lapho echitha khona konke okunjalo ngokuthi “yizibi”. Kuyacaca ukuthi abafundisi ababeyizimbangi lapho babengamaJuda.

“(Ngikhuluma ngobuwula)” – igama elingemuva kwelisho “ubuwula” liqinile kunelisetshenzisiwe evesini le-16, 17 kanye nama-21, leligama ligqamisa ukusangana. Lokhu ngoba ukuziqhayisa kukaPawulu kunamandla. Lapha evesini 22 ukhuluma ngokulingana, manje usekhuluma ngokuphakama, (“kakhulu kunabo”). Ngokuhlambalazeka okukhulu uPawulu wazizwa ephoqelekile ukuma akhulme ngokushikashikeka nokuhlupheka kwakhe. Emehlweni kaNkulunkulu konke ukuziqhayisa akubalwa, (kwabaseRoma 3:27). Nokho uPawulu ulandela iseluleko seZaga 26:5 ekuphenduleni “*phendula isiwula njengobuwula baso, funa sibe-ngohlakaniphileyo emehlweni aso*” nakuba ebonisa ngokucacile ubuwula banoma ikuphi ukuqhathaniswa

*11:24 KubaJuda ngathola kahlanu imivimbo, kushiywa  
munye emashumini amane;  
11:25 ngashaywa kathathu ngezinduku, ngakhandwa  
kanye ngamatshe, kathathu ngalinyalelwa  
umkhumbi, ngaba semanzini olwandle ubusuku  
bunye nemini;*

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nokubukeka. Futhi ngokwenze njalo uchaza ukuphila okungenaso isibonelo emlandweni, lokhu okumangaza ngokuphelele! Qaphelisisa ukungabikho okuphelele kwanoma yikuphi okushiwo ngokunqoba lapha, ukuhlambalaza kuphela.

“*Nasekushaweni okukhulu impela*” – ivesi elilandelayo linikeza imininingwane yalolu hlobo lokuhlupheka. Ukushaya ngezinduku kwakuyindlela yamaRoma yokuJezisa. Ukusebenzisa izitswebhu noma ukubhaxabula kwakuyindlela esetshenziswayo yamaJuda. Lesi sitswebhu sasenziwe ngemichilo eminingi yesikhumba sethole ababebhaxabulwa ngayo izibele kwindoda namahlombe. IThestamente Elidala. Umthetho wawuvumela imivimbo enjalo ukuba ingeqi kwengamashumi amane (40), (Uduteronomi 25:1-3), kodwa isazi mlendo uJesefasi, uthi kwakungumkhuba wakhona ukushaya imivimbo engama-39 uma kwenzeka kubalwa. Ayenethuba langempela lokufa ngokushawa okunjalo. Nokho



*11:26 ngangisekuhambeni kaningi, nasezingozini  
zemifula, nasezingozini zabaphangi, nasezingozini  
kwabakithi, nasezingozini kwabezizwe, nasezingozini  
emzini, nasezingozini ehlane, nasezingozini elwandle,  
nasezingozini kubazalwane bamanga,  
11:27 ngokukhandleka nangokukhathazeka, kaningi  
ngokuqwasha ebusuku, ngokulamba nangokoma,  
kaningi ngokuzila ukudla, nasemakhazeni  
nangokuhambaze;*

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ophatha isitswebhu wayengeke abenacala ekufeni kwakhe, ngaphandle uma edlule isibalo esingokomthetho sokushaya.

*“Kathathu ngalinyalelwa umkhumbi”* – Ukukhukhulwa komkhumbi okwenzeka eMelitha kweza emva kokuba uPawulu eseyibhalile lencwadi, yingakho-ke kungekho nesisodwa salezehlo ezisabekayo encwadini yezenzo.

*“Nasezingozini zemifula”* – mhlawumbe eqondise emifuleni egcwele izikhukhula ngemva kwezimvula ezinkulu. Amabhuloho ayeyimvela kancane ngaleso sikhathi.

Buka ukuthi ukulandisa kwencwadi yeZenzo kwakufingqiwe kangakanani. Ngezehlakalo ezichaziwe lapha, eziyi-11 azizange zishiwo ngisho kwiZenzo. Futhi kwazibani ukuthi zingaki izingqinamba ezinzima ekungakhulunywanga ngazo

*11:28 ngaphandle kwezinye izinto kukhona  
okungicindezelayo imihla yonke: ukukhathalela onke  
amabandla.*

*11:29 Ngubani obuthakathaka ngingebuthakathaka nami  
na? Ngubani okhubekiswayo kungavuthi kimi na?*

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ngisho nalapha. Ngokungafani kwemibhalo eminingi yokuphila kwabantu ngokubekezela nemiphumela yomuntu, imibhalo kaNkulunkulu yomlando webandla ikhuluma kakhulu ngoNkulunkulu wethu omkhulu esebenza ngabantu abakhulu abasebenzela uNkulunkulu.

Ivesi 28 – “*Ukukhathalela onke amabandla*” – lelibandla elinzima laseKorinte laliyisibonelo sangempela salelo elidinga ukunakekelwa okukhulu nokucatshangelwa Kanye nokujulukelwa ngomkhuleko. Ukukhululwa kwamabandla aseGalathiya kubashisekeli bomthetho kwaba ngumzamo wencwadi kaPawulu ayilobela bona.

Ivesi 29 – “*Ngubani obuthakathaka ngingebuthakathaka nami na? Ngubani okhubekiswayo kungavuthi kimi na?*” – Ungaphuthelwa amazwi eNkosi uqobo ekhuluma ngoPawulu lapha. Lona nguPawulu ozwela abanye. Nokho ukuzwela kuNkulunkulu ngomuntu wakhe ehlushwa Kanye nabangcwele. “Ohlupheka ngaphansi komthwalo wokuphila ubuKristu, futhi

ngabe angizwa ukukinyeka Kanye naye futhi ngizwela yena?” kusho iNkosi. “Noma ngumuphi umntwana kaNkulunkulu okhubekayo endleleni, aphumele eceleni ngezinqumo zakhe, ngingavuthi ngaphakathi nesikhwele esingcwele noma umhawu ngenxa yakhe” futhi, uPawulu (uNkulunkulu) waba nomhawu ngabo “ngokushisekela kukaNkulunkulu” kahle-hle “ngomhawu kaNkulunkulu” (ivesi2). UPawulu wayengeke ahlale engenzi lutho, agxile kokungokwakhe kodwa ebe enolwazi ngabazalwane ababesenhlungwini nasesonweni. Kwakungumbuzo wokufaneleka kweqiniso enkonzweni, futhi nayi imfanelo yeqiniso, enhlizweni yomelusi onesihawu kulabo abasesimweni esidabukisayo. Kungesikho ukuboshelwa kwezimvu, ukuzishaya ngokubukisa ngokuzibusa. Lapha kubonakala isimo senhliziyo kaNkulunkulu. Uthando lomuntu kaNkulunkulu, aze azimisele ngisho ukufela labo abathandayo. Umqashwa uzithanda yena kuphela, akanandaba nokuncane, uzifaka engozini encane (Johane 10).

Ivesi 30 – “*Uma ngimelwe ukuzibonga, ngiyakuzibonga ngobuthakathaka bami*” – qonda ukuthi kwenzekani lapha, uPawulu lapha uthi kubo, njengoba ningiphoqa ukuba ngizibonge, ngibeke

*11:31 UNkulunkulu noYise weNkosi uJesu, obongekayo  
phakade naphakade, uyazi ukuthi angiqambi  
amanga.*

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iziqu nokufaneleka kwami ukuziqhathanisa nalaba abafuna ninake bona; Njengoba nenza sengathi kunesidingo ukuba ngizibonge ngokufaneleka kwami, Asivele senze omuhle umsebenzi kulokhu, kuyezwakala? UPawulu wase eguqula yonke lento, wazibonga ngezinto abanye abangazibona njengeziyihlazo. “Ngiziqhayisa ngezinto ngempela ekufanele ngiziqhayise ngazo”, ukuphikelela. Futhi yiziphi izimfanelo abe esebhekisa ukunaka kwabo kuzo? Iziqumakhe zemfundo? Aziphathwa lapha. Ukuphumelela kwakhe okukhulu? Akukho nelilodwa izwi lakho lapha, nakuba kamuva ezobhekisela “kwizimpawu zomphostoli” ezenziwa phakathi kwabo. Amabanga ayesewahambile njengomthwali wembewu kaNkulunkulu yevangeli esakazwa ezweni labezizwe? Inani lamabandla ayesewasizile ukuba aqale? Isibalo semiphefumulo asevisizile ngokushumayela kwakhe? Akukho konke lokho! Wathi, “uma kufanele ngilande ubuwula balabo enisanda kubahambela futhi niziqhayisa ngobukhulu bami, khona ke nansi I-cv noma incwadi yami yokuzichaza. Ngibhaxuliwe ngemivimbo engaphezu kwesibalo. Kaningi ngiya ejele. Ngife ukufa okuyizinkulungwane. Kaningi ngishawa

ngezinduku. Ngokunye ngakhandwa ngamatshe bangishiya ukuba ngife. Kathathu ngifelwa umkhumbi. Izinkinga nezingozi nhlangothi zonke ngazibekezelela. Ukukhala, ubuhlungu, nokungakhululeki okujwayelekile. Awanele kuze kube phakade kulomsebenzi engiwuwo! Isitsha sobumba nje. Ngokunikeziwe, akusilona uhlobo lokuziqhayisa ongase ulilindele kodwa kuwuhlobo lokuziqhayisa okumele nikulindele, ngakho- ke uhlobo engizokhuluma ngalo. Akuveli ngamandla ami kodwa ngobuthakathaka bami ukuthi ngiyazibonga. Ngoba yikona kuzibonga okusho utho. “Izinceku” zamanga zikaNkulunkulu yizo eziqhosha ngamandla azo, isithunzi, nohlu lozalo, kungesikho ngezinkinga, izingozi, nobuhlungu bazo. Zithanda ukugqamisa “iziqu” ukuze wonke umuntu ezozibona. Kepha izinceku zikaNkulunkulu zeqiniso ziqhosha ngoNkulunkulu wazo, onamandla ebuthakathakeni bazo. UPawulu uphinde akugqamise lokhu esahlukweni se-12 ngesifundo seva enyameni.

Ivesi 32-33 – *“Ngehliswa efasiteleni ngesilulu ogangeni, ngaphepha ezandleni zayo”* – UPawulu manje uhlanganisa isibonelo esivamile, esibonisa ukuphila kwenceku kaNkulunkulu yeqiniso.

*11:33 ngehliswa efasiteleni ngesilulu ogangeni,  
ngaphepha ezandleni zayo.*

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“Induna yenkosi u-Aretha” – uqondise ezinsukwini ezilandela ukuguquka kwakhe lapho eqala ukushumayela ngoJesu Kristu kusukela kokokuqala eDamaseku (izenzo 9:19-25). Umbusi wesifunda saseRoma eyayingaphansi kwenkosi yezwe wamisa isimiso esiqhubekayo abalindi base Damaseku bafuna ukubamba uPawulu. KwakungamaJuda acasuka futhi ethukuthele lapho eDamaseku, ayengumsusa wokufuna ukuqeda ngokukhonza kukaPawulu engakaqali nokuqala. Incwadi yeZenzo ilandisa ngalolo songo olukhulu lokuqala empilweni kaPawulu yenkonzo. Kubonakala sengathi amaJuda lapha afuna ukubopha uPawulu, ayebonisana nohulumeni wabezizwe wesifundazwe. Ngakho, njengakuKristu kwakungamaJuda Kanye nabezizwe abakha uzungu ngokumelene noPawulu kusukela ekuqaleni, kusukela ezinsukwini zokuqala zokukholwa kwakhe kobuKristu, futhi lokhu kwase kuba yingxenye yempilo yakhe kusukela lapha. Ukuthi abaholi bamaJuda nabamaRoma babumbana ukwenza itulo, uPawulu wabe eseqa eDamaseku kunzima, kwaya ngokuba nzima uPawulu eseqile.

*“Efasiteleni ngesilulu – UNkulunkulu wazikhombisa*

yena ekwazi ukukhulula uPawulu entshongweni embi kangaka, nendlela efanayo naleyo kamuva akhulula ngayo uPawulu ekufuneni ukumubulala eJerusalema ngezindlebe nobufakazi obunesibindi bomshana wakhe omncane (Izenzo 23) UNkulunkulu wayemubizile uPawulu ekukhonzeni ngesikhathi ephenduka (Izenzo 26: 17-18). Lokhu kuveza isithembiso, umuntu ayakuphilela ukusibona emsebenzini wenkosi. UNkulunkulu wayeveza ubukhulu bamazwi akhe.

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## **Okuseceleni**

Yize ngokukholwa uPawulu wayazi ukuba kumele anqobe lezi zingozi, nokho akaphuzanga ukwenza okwakumele akwenze ukuze aphephe, esebenzisa izindlela izingokobuqotho zokubalekela labo ababezombona efile. UPawulu akazange athembele kuNkulunkulu ukuba amenzele lokho ayengazenzela khona kalula nje.

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Pho kungani uPawulu echaza ngadlule kukho eDamaseku lapha? Mhlasimpe yingoba kubonakalisa kakhulu ushintstho olwenzeka kusukela ngesikhathi asindiswa ngaso, maqondana

noNkulunkulu Kanye nabantu, nangenxa yokuthi kwakubonisa umehluko ngokuphelele phakathi kwakhe nalabo baphostoli bamanga ababeziphakamisa eKorinte. Usawulu wase Tarsu owesabekayo wayethunyiwe abaholi bamaJuda ukuba abhekane kanzima mamaKristu eDamaseku. Kuze kube sekugcineni wahamba, ephethe izincwadi zokuncoma noma ezimgunyazayo (Izenzo 9:2), njengokuba abaqamba amanga khona eKorinte babehamba bephethe izincwadi ezibancomayo ekuzeni kwabo (3:1). Ngalezo zinsuku ngaphambi kokusindiswa kwakhe uPawulu wayenegunya elikhulu, njengokuba nezimbangi zakhe zazinalo. *Kodwa uPawulu wazehlisa!* Lokhu kuveza isithombe kabanzi ngokuhlangana kwakhe okokuqala noNkulunkulu ngenkathi ewa, “wawa phansi emhlabathini” embonweni wenkazimulo njengalokhu kuchazwa kwincwadi yezenzo 9:3-6. Wawela phansi zisuka nje ehlangana noJesu Kristu. USawulu omkhulu phakathi kwabantu waba ngomncane khona lapha. Ubukhulu bakhe kwawela emgaqweni Kanye nomzimba wakhe. Ukuwa kwakhe kwaba ukuwa esisekelweni sakhe sodumo lwasemhlabeni phakathi kwezwe labaJuda elingakholwayo. Futhi “ukuwa” kwakho konke okwenzeka eDamaseku kwaphawula zonke ezinye izinsuku zakhe njengomphostoli kaNkulunkulu. Esefikile eDamaseku eyingonyama esabekayo



phakathi kwabantu, washiya njengewundlu kubhasikidi, njengesigebengu, ngokuthobeka. Weza nokutiswa okukhulu namathemba. Washiya phakathi kokulahlwa nokucasuka. Engena engumzingeli. Waphuma esengumzingelwa, kubaJuda nabezizwe ngokufanayo. Umzondi waba ngozodwayo. Umshushisi waba ngoshushiswayo. Kuye owayengonamandla yena wabona omusha kuye njengobuthakathaka komntwana kaNkulunkulu, owakwazi ukumupha ukukhululwa kumakhosi asemhlabeni Kanye nabaholi. Ngokuba uPawulu waletha ukudangala eya eDamaseku, uyambona ekuveza lokho. Nokho kwabayisikhathi kuye sokujika izinto kwalo ongcewele kaNkulunkulu, ukuqala kokukhazimula kweqiniso phambi kukaNkulunkulu naphambi kwabahlakaniphileyo phambi kwabantu. Omunye umbhali waphawula ukuthi abanye babaJuda babechwensa uPawulu ngokuthi “uphunyuka ngobhasikidi”. Singaqinisekisa ukuthi abakhwabanisi baseKorinte babekuthwele ngeqoma nabo lokho ezinhlizweni zabo. Kubonakala sengathi isimo sabo sengqondo sasifana nesikaSawulu elibangise eDamaseku kunaleso esaphuma. “Waphila impilo yobumpofu” kungathi “yembuka”. Akazange abaleke ngokuphuthuma, kodwa ngobhasikidi wovesifazane! Futhi ngalokhu uPawulu wayezinqinisekisa ngenhliziyo yakhe yonke ukuthi

“yebo!” kusukela ekuqaleni! Ngiswele futhi ngibuthakathaka ukuze ngiqiniseke. Ezondwa futhi eshushiswa yizwe. Kwasekuqaleni kwakungumcibisholo kasathane.

Kepha manje bhekisisa kahle. Kwakungumbuzo wokuthi ngubani owayezokwazi ukuthwala umyalezo woMsindisi ophansi? Ophakeme noma ophansi kubantu? Uyabubona ubufakazi obunikezwa yilesi sigameko? Ngubani ongase abe usongo olukhulu endaweni kaSathane kunalowo ohlaselwa kusukela ekuqaleni kuze kube yimanje? Ukwenqaba ukuyekethisa iqiniso yikho okuletha izinkinga ezingaka. Yiziphi izinkinga lezozihlobo zaseKorinte ezaziqhosha ngazo?

Kuyinkazimulo yaleNkolo ukuthi ayithathi abantu ababuthakathaka ibenze abakhulu nabanamandla, futhi ababalulekile. Kunalokho ithatha amadoda “anamandla” iwehlise, iwenze abonakale ebuthakathaka futhi eyiziwula phambi kwabantu abahlakaniphile bezwe. Kudingeka amadoda abuthakathaka futhi awenze aqine kuNkulunkulu wawo onamandla, onguNkulunkulu wawo futhi bajabule uma ebizwa ngoNkulunkulu wabo! Lenkolo kaKristu ayitholakali yenze iphutha lokuphakamisela umuntu endaweni ephakeme ngaphezu kwezidingo nezinkathazo zabantu

abavamile. Kunalokho ifundisa amadoda ukuzwelana namanye amadoda abuthakathaka. Ukujabula nokudabuka Kanye nalabo abaphansi. Inkolo yangaphandle yalabo abahlakaniphile bezwe beyingahosha “izimfanelo” njengalokhu uPawulu ebeka lapha. Amadoda anjalo abheka isikhundla esiphezulu phakathi kwabantu, efuna ukuhlela amadoda ukuba awakhothamele (ivesi 19-20).

UnguPawulu onjani wena Kanye nami? Lowo oya eDamaseku? Noma lowo ophumakhona?

*“Ngakho ngenamile ebuthakathakeni,  
nasekuphathweni kabi, nasekusweleni,  
nasekuzingelweni, nasekubandezekeni ngenxa  
kaKristu, ngokuba uma ngibuthakathaka,  
yikhona nginamandla”*

(2 KwabaseKorinte 12:10)

## **Ikilasi 18 – 2 KwabaseKorinte 12:1-10**

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*12:1 Kumelwe ukuba ngizibonge noma kungasizi; kepha sengizakuphatha imibono nezambulo zeNkosi.*

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Kwisahluko se-11 uPawulu wayephoqelelele ukuba akhulume “njengesiwula” ekuziqhayiseni ngokuba wayefuna ukuzuzisa izinhliziyi zabazalwane base Korinte ngokuphelele, kude nabaluleki babo abahluphayo. Nokho ukuziqhayisa kwakhe kwakungenjengoba abantu belindele. Kwakungukubungaza izingozi zakhe adlule kuzo kunalokho ayenakho yena siqu. UPawulu wayesenze isinqumo sokuthi “*uma ngimelwe ukuzibonga, ngiyakuzibonga ngobuthakathaka bami*” (11:30). Ngokuba uyohlale ebambe phambi kwethu uNkulunkulu omkhulu ozimisele futhi okwazi ukusebenzisa abantu abancanyana.

### **12:1-6** – Ukutholakala kwePharadesi

Ivesi 1 – “*Kumelwe ukuba ngizibonge noma kungasizi*” – uPawulu wayengeke azibandakanye nezinto ezingenamsebenzi ukuqhakambisa amandla akhe. Ngokulula nje akukho okwaphakade ongakuzuzisa ngokwenze njalo. Nalapha, Umkhuba onjena wawuphoqwa kuye ukuba alwele izinhliziyi

zabo. Uma kufanele aziqhayise, kungaba ngobuthakathaka nokuhlambalazeka kokukholwa kwakhe, ezintweni lapho uNkulunkulu ezivezile engonamandla. Bhekisisa umuntu owayengenandaba naye, ukuphakamisa udumo kuye (Izaga 20:6). Inhloso kaPawulu noma injongo, noma umongo kwakuyiNkosi kuphela, bese yena eba nje yisikhonzi. UNkulunkulu uzimisele futhi uyakwazi ukuphakamisa asebenzise indida enjena. Futhi ngayo lendoda uNkulunkulu uzimisele ukwenza isambulo sakhe sazeke. Abantu abaphakeme, abahlonishwayo abanakho noma abezwa lutho oluvela kuNkulunkulu. Uzambula kuphela kulabo abazibeka phansi uNkulunkulu. Kuleli qiniso uPawulu uphendukela kubo ukuhlobanisa izwi likaNkulunkulu Kanye naye.

Nakuba uPawulu ethanda ukuziqhathanisa nombono awulandisayo manje, kuba sobala ngokuhamba kwesikhathi ukuthi uPawulu ukhuluma ngadlule kukho yena (ivesi7). Lokhu kwakungeyona inkomba yobukhulu bukaPawulu, kepha ngoNkulunkulu wakhe othi “*kepha yilowo engiyakubheka kuye: ohluphekayo nonomoya ochobozekileyo, othuthumela ngezwi lami*” (I-Isaya 66:2). Kepha kwakuwuphawu lendoda uNkulunkulu ayekhuluma ngayo ngakho ke lowo owayesindleleni efanele.

*12:2 Ngiyamazi umuntu ekuKristu, sekuyiminyaka eyishumi nane – nakuba wayesemzimbeni angazi, nakuba wayengaphandle komzimba angazi, nguNkulunkulu owaziyo – onjalo wahlwithwa wayiswa kwelesithathu izulu.*

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*“Sengizakuphatha imibono nezambulo zeNkosi”* – *“imibono”* ukuvakashelwa kwaphezulu noma kwezingelosi kohlobo oluthile, kungakhathaliseki ukuthi ngiphapheme noma ngilele. Njengalapho uPetru *“ehlelwa isiyezi”* futhi ebona umbono wezilwane ezazingcolile kuthiwa zihlanzekile (Izenzo 10). Njengombono kaPawulu wasebusuku eseTrowa wendoda emubizela eMakhedoniya ukuba ayosiza (Izenzo 16:9), njengokukhuluma kukaNkulunkulu kuJosefa ngamaphupho (ngokukaMathewu 1:20-23; 2:12-13). *“Izambulo”* zingukudalulwa okungaphezu kwemvelo kwezinto zaphezulu. Njengalapho umbhali wethestamente Elisha wayebhala ngokukhuthazwa kokusebenza kukaMoya oNgcwele, *“kepha abantu baqhutshwa nguMoya oNgcwele”* (2 kuPetru 1:21; kwabaseGalathiya 1:12; 2 kuThimothewu 3:16). Imisebenzi engaka kaNkulunkulu kuPawulu nangoPawulu yayingubufakazi obengeziwe bokufaneleka begunya lobuphostoli bakhe kubaphikisi bakhe.

Ivesi 2-3 – *“Nakuba wayesemzimbeni angazi”* – isipiliyoni uPawulu asilandisa ngaso esohlobo

*12:3 Yebo, ngiyamazi umuntu onjalo – nakuba  
wayesemzimbeni, nakuba wayengekho emzimbeni,  
angazi, nguNkulunkulu owaziyo –*

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“Sengizakuphatha kwezokuthutha zasezulwini ezenzeka eminyakeni eyi-14 ngaphambilini, lapha “wahlwithwa” noma wasuswa emhlabeni wayiswa ebukhonneni bukaNkulunkulu “kwelesithathu izulu” noma “ePharadesi”. Kungesilo izulu njengalapho kundiza khona izinyoni (lokuqala), noma izulu njengasezindaweni ezingaphezulu phakathi kwethu nomkhathi ongaphandle (lesibili), kodwa “kwelesithathu izulu” njengakuleyo ndawo lapho uNkulunkulu ehlala khona. Eminye imibono yasendulo yayifundisa ukuthi kukhona amazulu amaningi ayisikhombisa, “amazulu ayisikhombisa”, leligama lithathelwa lapho. UPawulu wathathwa emhlabeni waya ebukhonneni bukaNkulunkulu, futhi nomphostoli uJohane naye wadlula kokucishe kufane esiqhingini sasePhathimose (Isambulo 4). Singacabangela ukuthi bashiya imizimba yabo yenyama ngemuva bona uqobo bahamba. Kodwa uPawulu wenza iphuzu eliqinile neliphindaphindiwe, lelo ayengazi ukuthi ngabe umzimba wakhe wawubandakanyeka yini. UJohane uchaza isimo sakhe esifanayo njengokuba ethi “ngangikuMoya” (Isambulo 1:10; 4:2), okuveza ukuthi umzimba wakhe wawusele ngemuva. Iphuzu lapha yileli



*12:4 ukuthi wahlwithwa wayiswa eParadisi\*, wezwa amazwi angakhulumekiyo, okungavunyelwe ukuba umuntu awakhulume.*

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lokuthi umzimba, okubambekayo kwemvelo kwakungesiso isici esibalulekile. Nokho lokhu akuzange kunciphise nangayiphi indlela imvelo yangempela, yangempela yalokhu adlule kukho. Ukuba lapho kwaba njengokoqobo njengokuphila lapha emhlabeni enyameni. Lokhu uPawulu akuchaza lapha kumelwe nakanjani kube njengabadlule kukho labo abafela kuKristu, lapho ekufeni kwabo beshiya imizimba yabo ngokushesha babe “sebukhoneni beNkosi”. Mhlasimpe labo abahlwithiwe ekupheleni kwalesi sikhathi bazozizwela okufanayo, lapho abazalwane beqiniso beyakuhlwithwa “*siyakuhlwithwa Kanye nabo...sihlangabeze iNkosi emoyeni: kanjalo-ke siyakuba nayo iNkosi njalo*” (1kwabaseTheselonikha 4:170). Kepha ukuvuswa kwemizimba yabo iyakubandakanyeka kulokho okuyobe kwenzeka.

Ivesi 4 – “*Wezwa amazwi angakhulumekiyo, okungavunyelwe ukuba umuntu awakhulume*” – UPawulu usebenzise uhlelo lolimi oluhlenganisa amazwi aphikisanayo, anezincazelo ezingafani lapha ekuqaleni, into efana nalokhu, “ukukhuluma okungakhulumeki” noma “izinkulumo

ezingakhulumeki”, ayikho imininingwane enikeziwe mayelana nokuphathelene nendlela izinto ezizwiwe ezazingakhulumeki ngayo noma ezazingavunyelwe ukuba ziphindwe, kungakhathalekisi ukuthi zazizimbi kakhulu noma zazimangalisa kakhulu. Kungenzeka ukuthi amazwi ayengakhulumeki ayekhuluma ngezimangalisayo ezimangalisayo zezinto ezithenjisiwe, okuyothi ngolunye usuku kube ngokwabangcwele, okuyakuthi ngelinye ilanga zibe ngezabangcwele phambi kukaNkulunkulu, hlampe kube nengxenye ekuqinisekeni kukaPawulu kokuthi *“luyasisebenzela isilinganiso esikhulu kakhulu senkazimulo emiyo phakade”* (4:17).

Ngokusobala ukuthi “amazwi angakhulumeki” ayelungele izindlebe zikaPawulu kuphela. Bhekisisa ukuthi iNkosi igcinela ukuxhumana kwayo okubalulekile, ikugcinela labo abaseduze nayo;

- Amahubo 25:14 – *“ubuhlobo bukaJehova bukubo abamesabayo”* uluntu lonke lunakho konke elikufunayo ngendlela yalo.
- Izaga 2:1-9 – yilabo kuphela abamukela amazwi kaNkulunkulu futhi bawabambe eduze, babeke izindlebe zabo ekuhlakanipheni Kwakhe bese ngezinhliziyi benze futhi bakhale bafune ukumuqonda yena bazothola ukumesaba nolwazi nokuqonda uNkulunkulu

nayo yonke indlela enhle.

- UDaniyeli 10 – umbono nesambulo wezivakashi zasezulwini wawungokaDaniyeli kuphela, “*wena muntu othandekayo*” wawungesiwo nowalabo ayenabo (Ivesi7).
- NgokukaMathewu 13:11-16 – UJesu wakhuluma ngemifanekiso ukuvikela ubuhle beqiniso lakhe kulabo ababengavele bawanyathele ngezinyawo kuphela futhi ukuwambula kwabafuna iqiniso.
- NgokukaJohane 12:28-29 – nguJesu kuphela owayeqonda impendulo kayise eyayizwakala emthandazweni wakhe, kuyilapho abanye babengazi ukuthi yini abayizwile.
- NgokukaJohane 14:21 – kulabo abagcina imiyalo kaKristu azozibonakalisa kubona ngendlela ekhethekile.
- Isambulo 10:4 – noma inini lapho “*nalapho imidumo eyisikhombisa isikhulumile*” kwakungamadlebe nenhliziyo kaJohane kuphela ayezwa, indoda “eyakhala kakhulu” ngenkathi kungekho otholakala efanele ukuvula ambule okuqukethwe incwadi kaNkulunkulu (5:1-4).

Yize noma uNkulunkulu ambulile okuningi kubantu,

*12:5 Ngonjalo ngizakuzibonga, kepha ngami uqobo  
angizakuzibonga, kuphela ngobuthakathaka bami.  
12:6 Ngokuba noma bengingathanda ukuzibonga,  
bengingezukuba yisiwula; ngokuba bengizakube  
ngikhuluma iqiniso, kepha ngiyayeka, funa umuntu  
acabange ngami okungaphezu kwalokho angibona  
ngiyikho nakuzwayo kimi.*

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unezinto ezikhethekile zalabo abamuthandayo, izinto okungesizo ezabanye ukuba bazi. “Ungumvuzi walabo abamufunayo”, ngenkathi abanye behamba bengaqheliswanga ngalutho.

UPawulu ukhuluma nge “pharadesi” lapha ngokungathi liyafana “nelesithathu izulu” noma ubukhona bukaNkulunkulu. Kepha ngenkathi uJesu ekhuluma neselelesi esiphambanweni ngokuba naso “namuhla” eParadisi kubukeka sengathi akakhulumi “ngelesithathu izulu” lobukhona bukaNkulunkulu. Kodwa “esifubeni sika Abrahama” leyo ngxenye yeHayidesi lapho labo ababizwa ngabafile babehlezi khona uJesu engakavuki ekufeni. Manje labo ababizwa ngabafile babenoNkulunkulu ngenkathi beshiya umzimba wabo (2 kwabaseKorinte 5:8). Mhlampe iPharadesi alikhulumi ngendawo, kodwa noma ikuphi leyondawo yesibusiso lapho abafile babehlala khona noma no-Abrahama ngaphambi kokufa kukaKristu Kanye nokuvuka kwakhe ekunqobeni noma noJesu

*12:7 Ngalokho ukuze ngingaziphakamisi kakhulu  
ngobukhulu bezambulo, nganikwa iva enyameni,  
ingelosi kaSathane, ukuba ingimukule, ukuze  
ngingaziphakamisi kakhulu.*

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manje kwelesithathu izulu.

Ivesi 5-6 – yize noma uPawulu engafisa ukuziqhayisa noma ukuzibonga kuye, angeke azenze isilima ngokwenze njalo. Ngokusobala lokhu kwakuqondiswe kubaphikisi bakhe eKorinte. UPawulu wayekhuluma kuphela iqiniso likaNkulunkulu, yena, futhi nabanye. Wayengenakho ukulangazelela ukuholela abazalwane ekucabangeni izinto ayengazizo kunalokhu ayeyikho ngempela, kanti futhi akafunanga bacabange okungaphansi kwalokhu ayeyikho (11:5-6). Ukuholela abantu ekucabangeni lokhu esingeyikho kuwubuhlathi. Yizinkuni notshani obuzakusha mhlazane konke sekwambulwa, “*lokhu kwambula ngomlilo*” esihlalweni sokwahlulela sikaKristu (1 kwabaseKorinte 3).

### **12:7-10** Iva enyameni

Kuleli “iva” uPawulu akhuluma ngalo sibona ukusebenza kwamandla kaNkulunkulu kuye,

engenelela ukumumisa noma ukumusekela, esiza inceku yakhe ukuba izibuke njengalokho eyikho.

Ivesi 7 – *“Ukuze ngingaziphakamisi kakhulu”* – kabili uPawulu ugcizelela leliphuzu ekuqaleni nasekupheleni kwevesi, ukuthi izinkinga ezazivunyelwe ukuza kuye inhloso yazo kwakungukumugcina emile eqinile, funa azikhukhumalise ngokweqile noma aqhoshe kuye, noma aqale ukuziphakamisa phakathi kwabantu ngenxa yokuthi uNkulunkulu wayevame ukuzambula kuye uPawulu. Yeka ukuthi kwakuyoba lula kanjani, ngokusikisela kukaSathane okuqagelayo, uPawulu ukuba aqale ukuzicabanga njengomkhulumeli obalulekile kaNkulunkulu ngaphezu kwabo bonke abanye. Ukuziqhayisa okungokomoya kuyingozi kithi sonke simelwe ukuzivikela kukho. Futhi enye indlela ephumelelayo uNkulunkulu asisiza ngayo ukuthi sithobeke ingukusebenzisa izinhlopheko, ubunzima, nokukhubazeka esibhekana nakho. Futhi, uNkulunkulu uyakwazi uphinde uzimisele ukusebenza nabantu abangakwazi ngokweqiniso ukusho Kanye noJohane umbhabhadisi ukuthi, *“makukhule yena, kodwa kunciphe mina”*.

UPawulu ukhuluma “ngobuningi bezambulo” ayezitholile ukuchaza ngalokhu adlula kukho

nakubalile kuvesi 2-4 ngokwakhe.

*“Nganikwa iya enyameni”* – abantu bayaphikisana ngokuthi yisiphi isifo uPawulu ayebhekisela kuso lapha. Ngokusobala akukho okuningi ngaphandle kwemininingwane enikeziwe, ngakho ke kubonakala imininingwane ingabalulekile. Kusobala ukuthi kwakuyinto eyayisemuzimbeni njengoba kwakuyinto *“enyameni”*. Kwakuyinto ebuhlungu njengokuba uPawulu eyifanisa *“neva”*, into eyayicwijile inobuhlungu. Ebhalela ibandla laseGalathiya wakhuluma *“ngobuthakathaka benyama”*. Futhi waqhubeka ukusikisela kuthi abazalwane baseGalathiya babengajabula ukumsiza *“nanizokhipha amehlo enu, ninginike wona”* (KwabaseGalathiya 4:13-15). Kulokhu sifunda ukuthi uPawulu wayenenkinga yehlo, noma ukugula okuyamene nehlo.

Bheka ukuthi uPawulu akazange nje akhulume ngaye ngokujwayelekile noma ngokumkhathazayo. Nathi ngokunjalo. Abanye babazalwane babambekile ezinkingeni zabo nezingane zabo nakubo, ngokunikeziwe, isikhathi esiningi yilokho kuphela abafuna ukukhuluma ngakho. Bheka kulendoda indlela yeNkosi ebekelwe thina; sicabange kancane ngathi bese sicabanga kakhulu ngeNkosi kanye nabanye.

*“Ingelosi kaSathane ukuba ingimukule”* – uPawulu wabona ubuhlungu besimo sakhe nokulaywa okuhle okwalethwa yisandla sikaNkulunkulu. Yize noma wayazi kahle ukuthi kwakuqondiswe nguSathane noma amadimoni akhe. Kwakungesinye isenzakalo lapho uNkulunkulu enza izinjongo zakhe ezinhle ngokuvumela omubi inkululeko yokwenza injongo yakhe enonya. Ngokufanayo nalokhu uJobe abhekana nakho kwavela ngqo emandleni kaSathane, ngokuvuma kukaNkulunkulu. Buka incwadi 1 Amakhosi 22:19-22 lapho inhloso kaNkulunkulu ekuletheni ukuphela ekuphileni kokukhohlakala kuka Ahabhi wanikelwa kwidimoni lamanga.

Ivesi 8 – *“Ngayo-ke nganxusa iNkosi kathathu”* – UPawulu wacela futhi wacela ukuthi iNkosi ingasusa ubunzima ayebhekene nabo. Kwathi lapho ecela khona okwesithathu, iNkosi yamunika impendulo. Asitshelwa ukuba iNkosi yakhuluma kanjani noPawulu. Bheka izinkathi ezintathu zokucela kukaKristu ensimini yaseGetsemane ukuba idlulise isitsha saseKhalvari. Kuleso senzakalo kubonakala sengathi kwakungekho nhlobo impendulo evela kuBaba, kuphela induduzo yengelosi



*12:9 Yathi kimi: “Umusa wami ukwanele; ngokuba amandla ami apheleliswa ebuthakathakeni.” Ngakho kunalokho ngijabulela ukuzibonga ngobuthakathaka bami, ukuze amandla kaKristu ahlale phezu kwami.*

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eyayithunyelwe ukuzomqinisa (ngokukaLuka 22:43).

Ivesi 9 – “*Umusa wami ukwanele*” – Nayi impendulo eyanele kukho konke ukuvivinywa kulowo onothando lokuzwa. Iqiniso lokuthi uNkulunkulu wasemazulwini, ocasulwa yisono, wenzile ukuba umusa wakhe ubekhona kithi ngoKristu, ngaphezu kwalokho abantu abangakulindela noma bathembele kukho. Sonke akukho okusifanele okuvela kuNkulunkulu, kuphela ulaka lwakhe ngesilinganiso lutheliwe ekwahluleleni kwakhe okulungile. Kepha kuKristu “sithole umusa emehlweni eNkosi”. Ngakho-ke ngokuphila manje emuseni wakhe nasethembeni eliqinisekile lezethembiso zakhe. Singafuna kanjani okwengeziwe? Singadabukiswa kanjani yizinqumo zakhe kulokhu akuvumela ukuba kwenzeke kithi? Singamuthukuthelela kanjani noma ngabe yingayiphi indlela? Nakuba uPawulu wayekulangazelele ukukhululeka kunoma yikuphi ukuhlupheka okusemzimbeni ayebhekene nakho, nokho iNkosi yayinenjongo ngalokho futhi ngenxa yalokho ukuphumula noma ukuphulukiswa

wakunqatshelwa. Futhi iNkosi yayilindele ukuba uPawulu aJabule emuseni wayo. Yayilindele ukuba umusa wayo usanele ngokuphelele thina. Ukuthi singafuni okungaphezulu noma inini, kunoma ikuphi ukuvivinywa noma usizi esidlula kulo ekuphileni kwethu emhlabeni ukuba sithole ukujabula okupheleleyo. Ngabe leyo akuyona indlela yokubuka izinto engemuva kakhulu uma iqhathaniswa nemvelo yomuntu, nemicabango yobugovu? Njengokusho kombhali wamaHubo, *“kwangilungela ukuba ngihlushwe, ukuze ngifunde izimiso zakho...ngokuba wangilaya ngokuthembeka”* (Amahubo 119:74-75).

*“Ngokuba amandla ami apheleliswa ebuthakathakeni”* – manje nasi isizathu sikaNkulunkulu sokushiya uPawulu osizini. Ukuba azambule yena, amandla akhe, ngoPawulu kunokuba avumele izinsolo ezibhekisa emandleni akhe siqu uPawulu. UKristu namandla akhe abonakala kahle ebuthakathakeni bomuntu, nasebuntwini, nasekuhlambalazekeni. Ebuhlungwini obusabisayo bokuhlambalazeka kukaPawulu empilweni yakhe osizini, ekushaweni, Kanye nasekufeni kwaba nguNkulunkulu ebonisa amandla akhe futhi enikeza impendulo yakhe ephumelelayo nenamandla ngokumelene noSathane, futhi ngokumelene nesitha esikhulu

somuntu ekufeni uqobo.

*“Kungabi-ngempi, kungabi-ngamandla, kepha kube-ngoMoya Wami kuphela, usho uJehova-Sebawoti”* (UZakariya 4:6).

*“Ngomlomo wezingane nowabancelayo wagxilisa amandla ngenxa yabamelene nawe ukuba uthulise isitha nophindisayo”* (Amahubo 8:2).

*“Kunalokho ngijabulela ukuzibonga ngobuthakathaka bami”* – manje nguPawulu ephendula emazwini eNkosi. Emuva kokuqonda isizathu salokho ayebhekene nakho, nokuthi uKristu wayengakhazinyuliswa ngakho, ukuthi wayezimisle kangakanani ukubhekana nanoma yibuphi ubunzima obucindezelayo. Wayejabule ngokweqile nganoma ikuphi ukulahlekelwa uma uMsindisi wakhe engase azuze ngalokho. Yingakho uPawulu wayeziqhayisa ngobuthakathaka bakhe kunamandla akhe njengoba amadoda aqhoshayo enikeziwe ukwenza okunjalo. Ngokuba uma uJesu ebuphansini bami ephakanyiswa ngakho mangiphile impilo esemgodini! Kwasekupheleni lendoda yayizimisele ukwenza noma yini. Kwaze kwakuyindlela ehlukile yokubuka izinto kunejwayelekile. Wayengalindele lutho, engafuni lutho, ejabulela noma yini. Kwaze kwaba ngukuphila okubusisekile, okungavumeli lutho ukuba kuyigingqe phansi.

*12:10 Ngakho ngenamile ebuthakathakeni,  
nasekuphathweni kabi, nasekusweleni,  
nasekuzingelweni, nasekubandezekeni ngenxa  
kaKristu, ngokuba uma ngibuthakathaka, yikhona  
nginamandla.*

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Ivesi 10 – “*Ngakho ngenamile*” – “*ebuthakathakeni*”  
ukhuluma ngobuthakathaka bomzimba noma  
ukukhubazeka. “Nasekuphathweni kabi” ukhuluma  
ngokuhlambalazwa noma ukulinyazwa okwenziwa  
yilabo abazidlayo. “*Nasekusweleni*”, okusho  
ukubhekana nokuswela izinto zenyama.  
“Nasekuzingelweni”, ukhuluma ngokuhlukumezeka  
maqondana nokholo lwethu. “Nasekubandezekeni”,  
kukhuluma ngokuba ngaphansi kwengcindeneni  
enkulu. Ngokusobala uPawulu wayehlose  
ukuhlanganisa zonke izinhlobo adlule kuzo  
ezingekho zinhle. Kubo bonke ubunzima obunjalo  
wayengukukhanya nokugqama kwenhliziyo,  
kunobumnyama nokusinda. Ukudlula kokunjena  
kwaphakamisa kunokuba kwehlise uMoya wakhe.  
Futhi, ukubheka phezulu kunokubheka phansi  
okomhlaba. Buka incwadi ngokaMathewu 5:11-12.

“*Ngokuba uma ngibuthakathaka, yikhona  
nginamandla*” – njengoba wayehamba neNkosi,  
ngamandla enkosi wayekwazi ukubekezelela anqobe  
noma yini. “*Nginamandla ukwenza konke ngaye  
ongiqaqiniseyo*” (kwabaseFilipi 4:13). KuKristu

nangowentando yakhe, uPawulu wayelingana nakho konke, sibala nokungaguquki kwakhe ezimweni zakhe eziphansi. “*Kepha kukho konke lokho siyanqoba nokunqoba ngowasithandayo*” (kwabaseRoma 8:37).

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## **Amaphuzu Okuzindla**

Kathathu igama elithi “*angakhulumekiyo*” liyatholakala kwibhayibheli lethu lesingisi (KJV), futhi ngaso sonke isikhathi kunegama lesiGrekhi ngemva kwalo.

- 2 KwabaseKorinte 9:15 (avekdiegetos) – “sipho sakhe esingakhulumekiyo” sikaNkulunkulu ngoKristu. Amazwi ayahluleka ukuveza ukumangalisa esikutholile kuJesu Kristu.
- 2 KwabaseKorinte 12:4 (arretos) – ipharadesi elingakhulumekiyo. Ukumangalisa kwalo kuhle kakhulu ukuba thina singakwazi ukuzwa noma ukubamba kulokhu kuphila esikukho.
- 1 kuPetru 1:8 (aneklaletos) – “*intokoza engakhulumekiyo negcwele inkazimulo*”. Kukhulunywa ngokholo lwethu nothando kuMsindisi wethu ongabonwayo, eholela izinhliziyu zethu ekuthokozeni okukhungathekisayo!

*“Kepha ngokujabula okukhulu  
ngiyakunikela konke”*

(2 KwabaseKorinte 12:15)

## **Ikilasi 19 – 2 kwabaseKorinte 12:11-21**

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*12:11 Sengize ngaba yisiwula; nina ningiphoqile.  
Ngokuba mina kwakufanele ukuba nginconywe  
yinina. Ngokuba angisilele ngalutho kubaphostoli  
abaghamileyo kakhulu, noma ngingento yalutho.*

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### **12:11-12 – izimpawu zomphostoli**

Ivesi 11 – “*Sengize ngaba yisiwula*” – izikhathi eziningi uPawulu uzwakalisa lokhu kukhathazeka okufanayo esahlukweni esandulele (11:1, 16-17, 23; 12:1), ekwenza kucace ukuthi zonke izinhlobo zokuziqhayisa umdlalo wesiwula.

“*Nina ningiphoqile*” – yibo abenza ukuba kudingeke ukuthi aziqhayise phambi kwabo. NgesiGrekhi sokuqala ngemuva kwaleligama lisho ukuthinta kokugcizelela kokuthi “Ye” lapha, kugcizelela iphuzu lokuthi “nina nenze lokhu kimi”. Kwakufanele bazizwe benamahloni ukubona impendulo enengekayo ababeyiphoqelegele kulomzalwane nomngani omdala.

“*Ngokuba mina kwakufanele ukuba nginconywe yinina*” – u “mina” ugcizelelwe lapha ngesiGrekhi futhi. Kunokuba uPawulu ezwe enesidingo sokutusa ukufaneleka noma iziqu kubantwana bakhe

bakamoya baseKorinte, yena kubo bonke abantu kwakufanele abekwe kakhudlwana ekutusweni abanye ngodumo, ngenxa yalokho ayeyikho kubo nenzuzo ayeyilethile kubo, ngenxa yalokho ababenakho. Nangenxa yalokho ababekubonile kuye (ivesi 12). Kwakuyisiphakamiso esinamandla sokungafaneleki kwabo. Izenzo zabo zazizimbi njengengane embi ekhuluma kabi ngabazali bayo nabanye, kunokuba babaphakamise bakhulume ngenhlonipho nothando ngokufanelekile kubo. Laba “bantwana” kwakumele babe namahloni ngokuphoqelesa u “baba” esidingweni sobuwula ukuba azisekele.

*“Ngokuba angisilele lutho kubaphostoli abaqhamileyo kakhulu”* – uPawulu manje uqhubekisela iphuzu lakhe ku 11:5, ukuthi wayenakho konke lokhu abanye abaphostoli ababenakho. Futhi, wakhuluma ngamakhono angokoqobo nezipho kunamakhono angokwemvelo noma ukubaluleka. Maqondaba nokubaluleka kwakhe siqu, uPawulu waba ngowokuqala ukuzimemezela “njengongelutho”. Ubuwula bamanje bokuzethemba kobonakaliswa njengobunamanga ngesipho somphostoli owayezishaya “njengongelutho”. Wayezodumisa uNkulunkulu esikhundleni sokuziphakamisa okucashile.



*12:12 Impela izibonakaliso zobuphostoli zenziwe kini  
ngokukhuthazela konke, nangezibonakaliso,  
nangezimangaliso, nangemisebenzi yamandla.*

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Ivesi 12 – “*Impela izibonakaliso zobuphostoli zenziwe kini?*” – ekuhambeni kwenkonzo yakhe lapho ekumiseni ibandla laseKorinte manje sesithola ukuthi “*izibonakaliso zobuphostoli... njengezibonakaliso, nezimangaliso, nangemisebenzi yamandla*” zazibonakala ngoPawulu. Kuyathakazelisa ukuthi uLuka akakhulumisi lutho ngalokhu ekulandiseni kwakhe kwincwadi yezenzo (izenzo 18), kuphela ukuthi uPawulu “*washumayela esinagogeni ngamasabatha onke, wazuza abajuda namaGrekhi...wafakaza kubaJuda ukuthi uJesu unguKristu*”, (izenzo 18:4-5). Umlando webhayibheli ugxile ekushumayeleni ngoJesu Kristu, kunomkhuba oqaphelekayo kakhulu wokubukela phansi lawo makhono angaphezu kwemvelo lapho ebonakala khona. Eqinisweni kuncane okushiwo “*ngezibonakaliso zobuphostoli*” ezincwadini zonke zeThestamente Elisha. Ngokusobala imisebenzi enjalo bekungamele ibonakale ngokugqama njengokumenyezelwa komyalezo wevangeli. Futhi ukuthi “*kwakuyizibonakaliso zabaphostoli*” kusho ukuthi lezi zimangaliso zazenziwa ngabaphostoli. Ukwenza lezo zimangaliso kusho ukuthi kwakunikezwe labo inkosi eyayibakhethela

*12:13 Ngokuba nancishwani kunamanye amabandla,  
uma kungeyilokho ukuthi mina angibanga mthwalo  
kini na? Ngithetheleleni lelo cala.*

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ukubasebenzisa ukubhala ibhayibheli (IZenzo 2:22; kumaHeberu 2:3-4). Futhi ngokufa komphostoli uJohane isikhathi sabaphostoli saphela neThestamente Elisha kuze kube sekugcineni (isambulo 22:18). Ibhayibheli ngokwalo liyaqinisekisa ukuthi kwakunabaphostoli abayi-12 kuphela (isambulo 22:14) abasungula ibandla lase-Efesu (kwabase-Efesu 2:20). Kwakungamadoda ayefaneleka yizikhundla zawo ngokuba ayeyilabo abahlanganyela, *“ayehamba nathi isikhathi sonke, lapho iNkosi uJesu ingena, iphuma phakathi kwethu”* (izenzo 1:21). Lokhu ngeke kube yiqiniso kunoma yimuphi umuntu emva kwaleso sikhathi esedlule, isikhathi sokusungulwa kwebandla. Ngakho ngokudlula kwabaphostoli zadlula “izibonakaliso zabaphostoli”. Nakuba uNkulunkulu ekwazi ukwenza noma yini futhi izikhathi eziningi ezibonakalisa ngezenzo ezimangalisayo, nokho akusafani nezinsuku zabaphostoli. Ngoba abasekho abaphostoli abavela kuleso sikhathi esibalulekile esiyisisekelo somlando webandla. Yilabo kuphela ababizwa kanjalo ngamanga.

### **12:13-18** – Kungenanzuzo kubo

*12:14 Bhekani, sekungokwesithathu ngilungele ukuza  
kini; angiyikuba mthwalo kini, ngokuba angifuni  
okwenu, kodwa ngifuna nina. Ngokuba akubantwana  
abafanele ukuqongelela abazali, kodwa abazali  
baqongelela abantwana.*

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Ivesi 13 – “*Mina angibanga umthwalo kini?*” – eyonandlela ibandla laseKorinte elalingase licatshangelwe ukuthi lize ngemuva kwamanye amabandla lapho uPawulu esebenzelana nawo kwakungenxa yokuthi wayengalindele ukuba limsekele noma limeseke ngokwezimali lapho ekhonza khona. Lokhu kubuyela kulokho akuqala ku 11:8-12 (ngaphambi kokudubula okubanzi kubagqugquzeli bamanga). Siyafunda encwadini 1 kwabaseTheselonika 2:9 kanye nasencwadini 2 kwabaseTheselonika 3:8 ukuthi uPawulu wenza isimiso esifanayo nase Theselonika. Nokho, bona Kanye nabanye eMakhedoniya, bashesha ukuthumela usizo lwezimali ngokushesha ngemuva kokuhamba kwakhe (11:9).

“*Ngithetheleleni lelo cala*” – uPawulu wasebenzisa igama “icala” lapha ngengwijikhwebu ebukhali, ebhekisela kokuthile okwakungalungile emehlweni kuphela abanye ababemagange ukuthola okungalungile kuye.

Ivesi 14 – “*Bhekani, sekungokwesithathu ngilungele*

*ukuza kini*” – uPawulu wayehlele ukuvakasha “ngokwesithathu” eKorinte. Kodwa futhi, akukho okukhombisa ukuvakashelwa okwesibili kubo ngemuva kwesakhiwo sakhe sebandla sokuqala lapho okulotshwe kwiZenzo 18. Ukuthi ukuvakasha kukaPawulu kwesibili kubo kwakungalotshiwe kwangempela, noma lokhu kubhekisele encwadini yakhe yokuqala eyathunyelwa kubo ngesikhathi esithile emva komsebenzi wakhe wokusungula ibandla lapho kunzima ukuwubona.

UPawulu uyaqinisekisa ukuthi ekufikeni kubo futhi akalindele uxhaso lwemali kubo. Nakuba kubukeka sengathi lomgomo wawusetshenziswa kuye ngandlela thize, okulimaza kakhulu kungaba ukumangalelwa kwakhe ngokuthi uyabasebenzisa ukuze azuze ngabo. Abaholi bakamoya kumele bacophelele kangakanani uma kukhulunywa ngezezimali. Ngokuba icala lokusebenzisa imali kabi lingelinye into uSathane asheshe alisebenzise ngisho nokusola. Kubonakala sengathi kuyafana, uPawulu waphenduka wahlangana necala, nomangabe eyithatha imali yabo noma eyinqaba. Ngakho wakhetha okuzomdonsela amanzi amancane ngomsele kulokhu kokubili. Hlampe kwakungenye yezindlela abaphikisi bakhe ababezama ngayo ukumubeka icala ukuze akhethe olunye uhlangothi. Ngokumhlazisa ngokungayitholi imali yabo,

babefuna ukuthi ayithathe imali yokumxhasa, ukuze avulelwe icala lokuzisebenzisela imali yabo ngobugovu. Bheka imizamo ecashile eyasetshenziswa ngokumelene no Nehemiya kuNehemiya 6:10-13. Abaphikisi bakaNehemiya bakhokhela umngane wakhe, uShemaya ukuba azame ukumesabisa ukuze aphephele ethempelini, ukwephulwa kokufaneleka okungcwele okwakungaba indaba “babenombiko omubi, bangijivaze” bazama ukumphoqelela esenzweni esibi ukuze basisebenzise ukuze banciphise isandla anaso kubantu. Kungenzeka kwakuyinto yomzamo ofanayo ngokumelene noPawulu. UNkulunkulu ungukukhululwa kwethu kuzo zonke izihibe ezinjalo, uma sizimisele ngosizo Lwakhe.

*“Ngokuba angifuni okwenu, ngifuna nina”* – UPawulu wayengafuni izinto zabo. Inhloso yakhe kwakungukubaholela kokuhle kakhulu kukaNkulunkulu, ukuba abalethe “belungile kuKristu”. Ucacisa izenzo zakhe ngokubuka umndeni, uPawulu wayengeke afane nomzali omuncu, asebenzise izimpahla nenzuzo yomntwana wakhe ukuze kuzuze yena. Ngokujwayelekile, abazali baba ngabalahlekelwayo ngokubeka imali abayitholayo beyibekela abantwana babo, kunokuba balindele ukuba kube ngabantwana abazibeka engcupheni yokulahlekelwa ngenxa yabazali babo.

*12:15 Kepha ngokujabula okukhulu ngiyakunikela konke,  
yebo, ngizinikele mina ngenxa yemiphefumulo yenu.  
Uma nginithanda kakhulu, kanti kuyilapho  
ngithandwa kancane na?*

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Noma kunjalo, ukukhathazeka kukaPawulu kwakuwukunikela ngenxa yabo. Konke ukuba ababone beza kwifa nomvuzo wasemazulwini.

Ivesi 15 – “*Ngiyakunikela konke, yebo ngizinikele mina*” – ngenxa yomphefumulo wabo omuhle uPawulu wayekulungele ukunikela konke, ngisho nokuthi “*azinikele*” ngokuphelele ngokubafela. Ngisho nalabo ababehlulekile ukwenza okunjalo kuye, abangazange bona bamumele kulabo ababemngabaza nabathi cha. UPawulu waziveza njengeNkosi, owayezimisele kakhulu ukunikela ngokuphila kwakhe ngokuhlupheka nokufa ngenxa yethu, “*nani ekade ningabafokazi*”. Ezingqondweni zethu (kwabaseKolose 1:21) thina “*esasasifile ngeziphambeko nezono*”, ababengabantwana, “*abantwana bokungalaleli*” futhi “*ngemvelo sasingabantwana bolaka*” (kwabaseEfesu 2:1-3). Buka incwadi kwabaseFilipi 2:17 lapho uPawulu esebenzisa isithombe seThestamente Elidala sokuchithwa kwegazi lomhlathshelo ukuchaza ukuzimisela kwakhe ngalabo abathandayo, ngokuveza okufanayo lapho ukuthi wayengeve

ezimisele nje kuphela kodwa wayethokozile ukukwenza. Uma ukuphila kwakhe kuchithwa njengomhlatshele eNkosini kumele kulethe isibusiso saphakade kubona, kushuthi kwakungukuthokoza kwakhe ukuba anikele. Njengamafutha akhethekile athelwa eNkosini, uPawulu wayezimisele ukuchitha konke okwakusenhlizweni yakhe ngenxa kaKristu Kanye nabanye. Nakhu lokhu kufa komuntu kuye uJesu akhuluma ngakho encwadini ngokukaJohane 12:23-25. Nayi imbewu yakolweni ezimisele ukuwa emhlabathini futhi ife ukuze ikhiqize izithelo ngenxa yokuzinikela kwayo.

*“Uma nginithanda kakhulu, kanti kuyilapho ngithandwa kancane na?”* – Kwakungubufakazi obuhle kuPawulu, ubufakazi bomngani weqiniso, ukuba wayengafuna okubalungele kodwa ebeka engcupheni ubudlelwane nabo. Lokhu sijwayele ukukubona kwenzeka emndenini, lapho khona umzali edela isikhathi sakhe nemali ngenxa yabantwana bakhe. Kepha-ke lokho kuyenzeka bangakunaki labo bantwana abangenakho ukubonga, abangalubuyiseli uthando lwabazali babo. Leso yiso Kanye isithombe asidwebela sona lapha uPawulu, isithombe sabantwana bakhe abangabongi, abangahloniphi lapho kumele bahloniphe khona, abangathokozi babonge lokhu abakwamukele kumzali wakamoya. Buka

*12:16 Kepha makube ngukuthi anginisindanga mina,  
kodwa lokhu ngiyisihlakaniphi, nganibamba  
ngobuqili.*

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ukugqugquzela encwadini yamaHebheru 13.

- Ukukhumbula abaholi bakho bakamoya nokulandela ukholo lwabo (Ivesi 7).
- Ukuzinikela kubuholi balabo “abalinda imiphefumulo yenu njengabazakulandiswa ngayo” (ivesi 17), ukuba ungabi yisizathu sokuphatheka kabi kwabo kodwa esentokozo.

Ivesi 16 – “*Kepha makube-ngukuthi anginisindanga mina*” – kwakuyinto emile engaguquki ukuthi uPawulu akatholanga usizo kubo. “Yekani” kusho uPawulu. “yekani kanjalo, asiqhubeke, singakwenza lokho?”

“*Kodwa lokhu ngiyisihlakaniphi, nganibamba ngobuqili*” - ungamcabanga uPawulu esho lokhu ngenkathi ehlikihla izandla ndawonye, zihambisana namehlo ahlabayo kanye nokuhleka okuhlekisayo? Futhi, ngokubhuqa ubonakala ethatha futhi elingisa imizwa eshiwoyo ngaye lapho eKorinte. Uma sibheka impendulo yakhe esheshayo kuvesi 17-18, umcabango ubonakala usahlobene nomqondo wokusebenzisa kabi imali. Ngokusobala



*12:17 Ngake nganiqilizela yini ngomunye walabo engabathumela kini na?*

*12:18 Nganxusa uThithu, ngathuma kanye naye umzalwane; uThithu wake waniqilizela na? Asihambanga ngamoya munye na? Nangamkhondo munye na?*

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kwakuvezwa ukuthi uPawulu nakuba engazange ayithole imali kubo ngokuqondile, kufanele kube ukuthi indlela yakhe yayinobuqili, indlela yokwenza izinto ngokucashile, mhlawumbe uhlelo lwezinzuzo yezimali olutholwa uPawulu, mhlampe wayesebenza ngobuqili ngabalandeli bakhe.

Ivesi 17-18 – “*Ngake nganiqilizela yini ngomunye walabo engabathumela kini na?*” – “nganiqilizela” kuvesi 17 no 18 ngomqondo wokusizakala ngabo. “Ngubani kulabo ababekhonza ngenxa yami owayenesimo sengqondo ehluke ngenzuzo yemali kunami na? Yisho uGehazi phakathi kwezisebenzi engikanye nazo ezaqamba amanga ukuze zizuze lokhu iNkosi eyakunqabayo (2 Amakhosi 5), bese mhlawumbe ngifake izimali ngizibuyisele ephaketheni. UThithu wayephakathi kwalabo ababethunyiwe ngokwesicelo sikaPawulu. Babengalithola iphutha ngoThithu kulokhu? Noma ngalowo mzalwane ongashiwo ngegama owathunyelwa Kanye noThithu owayehlonishwa kakhulu “*kuwo onke amabandla*” kusobala ukuthi

*12:19 Kade nicabanga ukuthi siyaziphendulela kini. Thina sikhuluma phambi kukaNkulunkulu sikuKristu; kepha konke, bathandwa, kwenzelwa ukwakhiwa kwenu.*

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uThithu kumelwe ukuba wayeyindoda engasoleki neze ukuba uPawulu asebenzise isibonelo sakhe ngalendlela. Oh injabulo edlula konke ukuba munye Kanye nedumela eliqinile lodumo phakathi kwabantu.

### **12-19-21** – ukukhathazeka ngokuza kubo

Ivesi 19 – “*kade nicabanga ukuthi siyaziphendulela kini*” – “ningase nicabange ukuthi ngikhathazeke kakhulu ngami lapho ngibhala kanjalo ngizivikela. Kodwa ningalenzi iphutha lokucabanga ukuthi lokhu kumayelana nami noma ngathi, ukuthi sikulangazelela ngeze ukuhlonishwa. Qonda ukuthi konke engikubhalile, engikushilo, nengikwenzile kumayelana nokungcono kwenu konke, kwenzelwe nina”. UPawulu wayengakudingi ukuhlonishwa yibo, kepha babefanele ukumazisa ngendlela efanele. Ngoba kwakubaluleke kakhulu ekukhuleni kwabo eNkosini kwakuwumbuzo wokuthi yikuphi ukudla okungokomoya noma abondli ababezobathola. Kubona nakithi ngokunjalo. Umbuzo wamandla ethu omoya noma ubuthakathaka kuhlangele nakho konke okuhlanganisa ukondla esikhetha

*12:20 Ngokuba nginivalo lokuthi ekufikeni kwami  
mhlawumbe ngizakunifumana ningenjengalokho  
engikuthandayo, nami ngifunyanwe yinina  
nginjengalokho eningakuthandiyo, mhlawumbe kube  
khona ukuphikisana, nomhawu, nokuthukuthela,  
nemibango, nenhlebo, nokuceba, nokukhukhumala,  
neziyaluyalu,*

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ukudla khona. Ngakho ke uPawulu wenza isitatimende esinesizotha lapha sokuthi konke kwakungokuhle, ukuthi akukho noyedwa impikiswano yakhe eyayihlobene nomfanekiso wakhe ophambi kwabo. Futhi lokhu kwakuyinhlobo yenkomba enhle yomsebenzi weqiniso kaNkulunkulu okwakufanele ngabe bawubheka. UMoya kaNkulunkulu nabaholi bakamoya banakekela okuhle kwabanye ngezindleko zabo. Abanendaba nokuzikhangisa. Ukukhula ngokoMoya kusiletha kulokhu.

Ivesi 20 – UPawulu wayekhathazeke ngokuthi kwakuyoba khona ukungqubuzana lapho efika. Ukuthi isimo sengqondo phakathi kwamakholwa amaningi eKorinte sasingeke sibe ngendlela okumele sibe ngayo, njengoba ayefisa. Nokuthi isimo sakhe sengqondo nendlela yakhe yokwenza izinto sasingeke sibe yinto eyodwa neyabo. Into nje yokugcina ayengayifuna ngokuthi ukufika kwakhe nemizamo yakhe yokubeka izinto lapho ukuze

athumele ibandla esiphithiphithini esingangokuthi ababuthakathaka phakathi kwabo bangase balinyazwe, futhi abangasindisiwe bangase baqaphele ukushayisana. Kuyinjongo yeNkosi ukuba izwe elisizungezile lazi ukuthi singabafundi bakhe ngothando lwethu lobuKristu komunye nomunye (NgokukaJohane 13:35). Uthando olunjena kumele lingabi nokuphendula kobugovu uPawulu akubalayo lapha, echaza indlela abangasindisiwe namaKristu angakakhuli aphenhla ngayo enkingeni. UPawulu waba nesithombe sokungenzeka;

- “Ukuphikisana” – izingxabano ezinomsindo phakathi kwabazalwane ezihilela ukushisa okukhulu kunokukhanya.
- “Nomhawu” – abantu abafuna ngobugovu ukunakwa nokuhlonishwa abanye abakutholayo.
- “Nokuthukuthela” – ukusebenzisa leligama lisebuningini, okuveza ukuthi abaningi bashukunyiswa ekuthukutheleni kunoxoxisana okufanele.
- “Nemibango” – abantu abacheme nabanye ezindabeni, bahlukane babe amaqeqebana ebandleni.
- “Nenhlebo” – ukukhuluma ngokumelene

*12:21 funa kuthi ekufikeni kwami futhi uNkulunkulu wami  
angithobise phambi kwenu, ngililele abaningi  
abakade bonile, bengaphendukanga kukho ukungcola  
nobufebe namanyala abakwenzileyo.*

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ngabanye bengazi kwabo ebandleni.

- “Ukuceba” – okufana nokungaphezulu, kodwa kona okuhambela phansi.
- “Nokukhukhumala” – abantu abagcwele impakamo ngokuziqhenya, njengoba kwakuyisici saleli bandla (1 kwabaseKorinte 4:6, 18018; 5:2).
- “Neziyaluyalu” – imihlangano exakayo, enomisindo laphe kwenziwa umonakalo omkhulu kunokuba kube nenzuzo.

Injongo kaPawulu eqotho ngabo kamuva uyisho emazwini akhe okuphetha, ukuze “*nibe-nhliziyonye*” futhi “*nibe-nokuthula*” (13:11). Kodwa ukuthula kwaphakade kungafika ngokulunga, ngokuzimisela ukulungisa okungalungile, ngokuphenduka nangokuvuma izono kuNkulunkulu nakwabanye.

Ivesi 21 – “*Funa futhi ekufikeni kwami futhi uNkulunkulu wami angithobise phambi kwenu*” – uPawulu ubonakala ebonisa ukuthi kwakungase kube khona ihlazo elithobisayo lezinyembezi phambi

kwabo njengoba ephikisana nabanye phakathi kwabo, ezama ukubaholela ekufikeni ekuphendukeni. Impendulo ngokuqinisekile ayenethemba layo yileyo eyatholwa emkhulekweni ka-Ezra ekhala izinyembezi lapho izwi lokwephulwa komshado phakathi kwabantu lifika kuye (Ezra 9-10). Izigilamkhuba ngokuhamba kwesikhathi zafika ziphethe isgqoko Kanye nenhliziyo yokulungisa izinto.

*“Abaningi abakade bonile, bengaphendukanga”* – isenzo ngesiGrekhi ngemuva kwenkulumo ethi *“abakade bonile”* kahle-hle *“ngaphambi kokona”*. Nokho isenzo silotshwe ngenkathi ephelele, sikhuluma ngesenzo esaqalwa esikhathini esadlule nemiphumela eqhubekayo kuze kube manje. UPawulu ubhekise Kulabo ababonile ngaphambili. Bengazange baphenduke ezonweni zabo. Babesasesimweni sokuthi bonile. Ngaphandle kokuba siphenduke kuNkulunkulu sihlala siyizoni phambi kwamehlo akhe. Kungesiso isikhathi noma ibanga noma izenzo ezinhle ezilandelayo ezenza umehluko omncane ekulungiseni lesimo phambi kukaJehova. Ukuvuma izono okuqotho nokuphenduka, ukuvumelana noNkulunkulu maqondana nokungalungi kungalungisa izinto naye.

*“Ukungcola nobufebe namanyala abakwenzileyo”* –

kokuthathu lokhu kukhuluma ngokuziphatha okuxegayo, okungenasimilo. “*Ukungcola*” yigama elivamile elisho noma eliveza isimilo esingesihle. “*Nobufebe*” busikisela bonke ubuhlobo bobulili obungemthetho. “*Namanyala*”, kusho umuntu ongavumi ukuzithiya, enza ngokudelela, ovumela ngokungenamthetho kunoma yikuphi ukungcola akuthandayo. Yayinjalo imikhuba yabanye phakathi kwamakholwa alapho (1 kwabaseKorinte 5; 6:19-20). Ngokusobala izifundiso zabaphostoli bamanga abadumileyo ababephakathi kwabo azizange zigqugquzele ukuziphatha okufanelekile. Ngumalusi kaNkulunkulu kuphela, umelusi omuhle onganxenxa ukuba abazalwane balunge, azibeke engcupheni yokulahlekelwa yikho konke ukuze ezokwamukela umvuzo wokubuyiswa kwabo. Kwangathi umalusi omuhle angavusa inhliziyo yomelusi phakathi kwethu, umoya wokuzinikela, ukulungela ukuzidela ngenxa yabanye.

*“Zihloleni nina, nibone ukuba  
nisekukholweni yini, nizivivinye nina.  
Kanti anizazeli yini ukuthi uJesu Kristu  
ukinina? Uma kungenjalo, ningabokwaliwa”*

*(2 KwabaseKorinte 13:5)*



## **Ikilasi 20 – 2 KwabaseKorinte 13**

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*13:1 Lokhu kungokwesithathu ngiza kini. “Ngemilomo yawofakazi ababili nabathathu izindaba zonke ziyakuqiniswa.”*

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Kulesahluko sokugcina sencwadi yesibili KwabaseKorinte kunokuthakaselekayo nokusobala okuvezwayo ngoJesu Kristu ngokubuya kwakhe. Kubheke ngenkathi siqhubeka kulamavesi okugcina.

### **13:1-6 – ukuza ngegunya**

Ivesi 1 – “*Ngemilomo yawofakazi ababili nabathathu izindaba zonke ziyakuqiniswa*” – lokhu kwakungokudingekayo emthethweni weThestamente elidala uma kubhekenwe necala elibhekene nanoma ubani, kucashunwe encwadini uDuteronomi 19:15. Ngesikhathi sokuqulwa kwecala, iqiniso “lezwi nezwi” kumele libekwe. Awekho amanga ayevumelekile noma ayengama uma sekuphuma isigwebo. UJesu wabhala umgomo ofanayo maqondana nokusolwa komzalwane ebandleni (NgokukaMathewu 18:16). Kufanele kube nofakazi ababili noma abathathu abavumelanayo, abathembekile ukuze kuthiwe umzalwane wonile

*13:2 Besengishilo ngaphambili kulabo abakade bonile  
nakubo bonke abanye, nakalokhu ngisho ngaphambili  
– ngisho manje ngingekho, njengalokho ngasho  
ngikhona ngokwesibili – ukuthi nxa ngifika futhi,  
angiyikuyekethisa.*

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impela. UPawulu wayeveza iphuzu elinamandla lapho ecaphuna lokhu. Wayezobuyela kubo esekulungele ngempela ukubhekana nabanye ngobubi babo ngaleyo nqubo eyanikezwa nguJesu encwadini ngokukaMathewu 18, noma mhlawumbe kungaba nesidingo sokulalelwa kwebandla ukuze kutholakale wonke amaqiniso ahilelekile (1 KwabaseKorinte 6:1 5). Kwakuyisikhathi esibucayi uPawulu ayesilindele lapho. Ukubhekisela kwakhe ekusetshenzisweni kofakazi kuveza ukuthi izono ezenziwa phakathi kwabo zazisobala.

Ivesi 2 – “Besengishilo ngaphambili” – UPawulu uyagcizelela kakhulu ukuthi wayesebatshelile ngapha mbili, futhi wayebaxwayisa ngalencwadi ngendlela ayeyobaphatha ngayo lapho efika.

“Nxa ngifika futhi, angiyikuyekethisa” – futhi, okuphambene kakhulu nendlela uPawulu ayemangalelwa ngayo (10:10), wayezofika ngamandla nangobulungiswa, engabe esaba “nangokukhuthazela” (12:12). Ngosizo lweNkosi

*13:3 Ngokuba nifuna ubufakazi bokuthi kunguKristu  
okhulumayo kimi, yena ongebuthakathaka ngakini,  
kepha unamandla phakathi kwenu.*

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nangukuqinisekiswa kofakazi abangabantu  
ngokuqinisekile wayethola labo ababenephutha.  
Futhi kubhekanwe nabo ngendlela efanele,  
ngokobulungiswa obuqinile futhi ngaphandle  
kokukhetha. Kungaba wumbono wenhlalakahle  
yebandla, kunokufisa ukuphephisa abantu  
ehlazweni Kanye nokuhlambalazeka. Bexwayisiwe  
ngaphambili ngokucacile bonke babe nethuba manje  
lokulungisa izinto noNkulunkulu Kanye nabanye.  
Bheka indlela kaJakobe aphatha ngayo amadodana  
akhe ekugcineni kukaGenesis 49. Abanye baswela,  
abanye babusiswa, kepha akekho noyedwa owasala  
noma owashiywa ngaphandle kulokho kubhekana  
kokugcina namadodana akhe.

Usuyaqala ukubona lapha isithombe sikaKristu  
ekubuyeleni kwakhe esihlalweni sokwahlulela? Naye  
uzobuya ngemuva kokufika kwakhe  
kwangaphambili. Futhi naye, eqale ngokufika  
engumuntu, uyaphinda futhi manje ngamazwi akhe  
alotshiwe, afakaza ngokusobala ngothando lwakhe  
Kanye nokukhathalela Kanye nesiqiniseko sendlela  
ayophatha ngayo abakhe ekufikeni kwakhe  
kwesibili. “*Bheka-ke ububele nobukhali*

*13:4 Ngokuba noma wabethelwa esiphambanweni  
ngobuthakathaka, nokho uyaphila ngamandla  
kaNkulunkulu. Ngokuba nathi sibuthakathaka kuye,  
kodwa sizakuphila kanye naye ngamandla  
kaNkulunkulu ngakini.*

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*bukaNkulunkulu” (kwabaseRoma 11:22).*

Ivesi 3 – “*Ngokuba nifuna ubufakazi bokuthi kunguKristu okhulumayo kimi*” – Igama “nifuna” lisetshenziswe ebuningini, liveza okuthile okungukufana komqondo phakathi kwabo wokungaqiniseki mayelana nokwethembeka okuphelele kwamazwi kaPawulu. Akusikho ukuthi kwakukhulunywa ngokuthembeka kukaKristu, kepha ukuthi uPawulu wayeyiyo ngempela na inqola kaKristu yokuxhumana.

*“Yena ongebuthakathaka ngakini”* – uKristu owayekhuluma ngoPawulu wayengabuthakathaka nanoma ngayiphi indlela. Akekho owayengaphunyuka ukuqaphela kukaPawulu ngosizo lokuqonda lwaphezulu. Asikho isoni esingazibonakalisa siqine ngokwanele noma sihlakaniphe ngokwanele ukuba silwe noma sihehe indlela yaso ngokuphuma esahlulelweni esifanele.

Ivesi 4 – “*Ngokuba noma wabethelwa*

*esiphambanweni ngobuthakathaka*” – UNkulunkulu wavumela iNdodana yakhe enamandla, umsindisi wabantu;

- Washiya noma wakhumula ubufakazi beqiniso lobuNkulunkulu bakhe ekuzeni kwakhe kokuqala (kwabaseFilipi 2:6-7).
- Weza ngesimo somuntu obuthakathaka, engompofu nophansi phakathi kwabantu, waze wavela njengesigebengu noma ondlobongelayo.
- Esiphambanweni kwangathi akanqobanga impi yobubi nosathane.

USathane ngabalandeli bakhe nezinkolo zamanga, usahlekisa ngobuthakathaka uJesu abubonisa ekuphileni kwakhe nasekufeni kwakhe, ukuthi wayeyobulawa ezandleni zabantu. Uma ngampela wayenguNkulunkulu, njengalokhu amaKristu esho, angaba buthakathaka kanjani kunalokhu akudalile? Futhi abangamaJuda angakholwa asasikisela ukuba nesono kukaJesu. Uma ngampela wayeyiNdodana kaNkulunkulu engenabala, njengalokhu iThestamente Elisha liveza, kushukuthi wayengeke alahlwe njengomuntu ovukela isizwe sakhe siqu, futhi uNkulunkulu wayengeke amuvumele ukuba afe ukufa okuyihlazo komuntu oqalekisiwe. Ukuxhumanisa okungekho ekuqondeni komuntu

owile ukuthi uJesu akazange anqotshwe amandla amakhulu, kodwa wavuma ngokuzithandela ukuba abulawe. Empeleni wayezele yona leyo njongo, ekugcwalisekeni kwakho konke kwiThestamente elidala umfanekiso wemihlatshelo. Kwakuyisono somuntu owile esenza ukuba uJesu afe. Kwakuyisiqalekiso sethu esibekwe phezu kwakhe njengasembuzini ka-Azazeli yasendulo.

*“Nokho uyaphila ngamandla kaNkulunkulu”* – ngokuvuka kwakhe uJesu wabonakalisa amandla akhe phezu kwakho konke;

- Phezu kwabantu abakhohlakele, umJuda Kanye noweZizwe, abambulala, becabanga ukuthi bamnqobile ngezenzo zabo zokubulala.
- Phezu kukaSathane owayengemuva kwabo, owabanyakazisa ukuba bamelane nalowo othenjisiweyo.
- Ngaphezu kwesitha somuntu esikhulu esingukufa.

Uma uJesu azibonakalisa engonamandla kangaka ngokumelena nezitha ezinkulu ezazikhona, kungabe angahluleka yini ukuhlunga phakathi kwabaseKorinte aveze obala izono nezoni? Angeke ahluleke! Akusoze kwaba khona ukubalekela ukwazi kwakhe.

*13:5 Zihloleni nina, nibone ukuba nisekukholweni yini, nizivivinye nina. Kanti anizazeli yini ukuthi uJesu Kristu ukinina? Uma kungenjalo, ningabokwaliwa.*

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- 4:7 – *“Kepha le ngcebo sinayo ezitsheni zebumba, ukuze ubukhulu bamandla obukhulu kakhulu bube ngobukaNkulunkulu, bungabi ngobuvela kithi”.*
- 4:10 – *“Sithwele njalonzalo emizimbeni wethu ukufa kuka Jesu, ukuze nokuphila kukaJesu kubonakaliswe emzimbeni wethu”.*
- 12:10 – *“Ngokuba uma ngibuthakathaka, ikhona nginamandla”.*

*“Kodwa sizakuphila Kanye naye ngamandla kaNkulunkulu ngakini” – KuKristu sinokuphila okuphakade. KuKristu nathi sizakuthola amandla ngaphezu kokufa. KuKristu siqinisiwe nakulokhu kuphila futhi. Umuntu ngokwakhe ubuthakathaka uma ebhekene nezitha zakhe. Kodwa kuKristu sinesethembiso sikaNkulunkulu ukuthi “siyakuphila Kanye naye”, ngisho namandla kaNkulunkulu “ngakini” uPawulu uyanezela. Futhi, ukuza kukaPawulu njengomphostoli kaNkulunkulu nommeli esikhundleni sakhe kwakuyoba amandla aqondiswe kubona ngenhloso Yakhe yokubangcwelisa, ngisho nangokubuya kukaKristu.*

Ivesi 5 – “*Zihloleni nina*” – ngakho-ke uPawulu waphinde wabanikeza isexwayiso esifanele ngokuhlakanipha kokuzihlela kusengaphambili, ngaphambi kweNkosi naphakathi kwabo. Kungokufanayo nakithi. NguNkulunkulu ngomphostoli wakhe osinikeza isexwayiso esifanele ukuba sibheke kahle ngokwethu;

- Nomangabe “nisekukholweni”. Umbuzo weqiniso ngensindiso yethu. Ingabe yilo ngempela “ukholo lweqiniso olwanikelwa kwaba Kanye kwabangcwele” owalukholwa? Noma ngelinye ivangeli lohlobo lwamanga olamukele?
- Noma ngabe sihamba noNkulunkulu ekukhanyeni. Kunombuzo wokungcweliswa kwethu noma ukukhula ekufaneni noKristu.

UPawulu lapha usebenzisa isimo sesenzo sebizo “ubufakazi” kuvesi 3. Kuyo yonke lencwadi ubelokhu ezivikela, ebavumela ukuba bamubuke ngokumuhlola. Inkonzo yakhe, igunya lakhe. Manje useyaguquka, uthi manje abazihlole bona benze okufanayo kubo. “Nizongihlola yini ukuthi ingabe ngempela nguKristu okhuluma ngami na? zibhekeni nina! Zihloleni nina futhi niqinisekise ukuthi niphakathi kwalabo abamukelekayo phambi kukaNkulunkulu ngeqiniso. Qinisekani “ukuthi



uJesu Kristu ukunina”, kungabi okokufihla ubuso enikugqokayo”. ngesiGrekhi igama elisemuva kwegama “abalahlwayo” liyigama eliphikisayo, eliphikisa elisho “ukufakazela” okusho ukuthi “okungavunyiwe”noma “okungavunyelwe”. Ukungabi kuKristu ukungavunyelwa nguNkulunkulu. Akekho umuntu oma phambi kukaNkulunkulu ngamandla akhe noma ngokufaneleka kwakhe. Ukunqaba uJesu Kristu, iNdodana kaNkulunkulu ekungukuphela kwayo njengomsindisi kungukuma ulahliwe nguNkulunkulu yena yedwa oweqiniso nophilayo. Futhi lokhu ngubufakazi bukaNkulunkulu. Umbono onjena awuveli ezimfundisweni zabantu eziyiphutha. Ikhona lapha emibhalweni ephefumlelwe nguNkulunkulu. Zicabange uxwayiswe kahle! Kumayelana nalokho okukuwe nalokhu okukho. Uma usekukholweni kweqiniso, lokho okuku Jesu Kristu, kuphela yilapho uphephe khona, yilapho kuphela uphakathi. Futhi uma uJesu Kristu ephakathi kuwe yingalesi sikhathi oma wamukeleke phambi kukaNkulunkulu. Masikhulume iqiniso kithina. Kusiza ngani ukuzikhohlisa. Uma uphakathi, uphakathi. Uma ungekho phakathi, manje kuyisikhathi sokuba ukuthole lokhu, kungabi ngemuva kwesikhathi lapho SINGASEKHO ISIKHATHI!

*13:6 Kepha ngiyethemba ukuthi nizakwazi ukuthi thina asisibo abokwaliwa.*

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N.B ukuthi singakwazi “ukwazi” ukuthi sisindisiwe. “Nginilobela lokho, ukuze nazi ukuthi ninokuphila okuphakade nina enikholwayo egameni leNdodana kaNkulunkulu” (1kaJohane 5:13).

Ivesi 6 – “*Kepha ngiyethemba ukuthi nizakwazi ukuthi thina asisibo abokwaliwa*” – kusobala ukuthi bekukhona ukungabaza lapha noma iphuzu belingeke livezwe. Ngokombono wamanga, iqiniso libonakala lingamanga. Abafundisi bamanga babesikisela ukuthi uPawulu wayengumfundisi wamanga, owayengamukelwanga nguNkulunkulu. Nokho empeleni nguye owamukelwa nguNkulunkulu.

**13:7-12** – imithandazo nesifiso ngabo

Ivesi 7-9 – “*Siyakhuleka kuNkulunkulu ukuba ningenzi lutho olubi*”- ngesikhathi ebhala ngokuzama ukuzuza izinhliziyi zabo, uPawulu wayecela uNkulunkulu ukuba enze intando yakhe kubo, abeke ngaphakathi kwabo ukuthanda ukwenza intando Yakhe. Ngaso sonke isikhathi lendoda kaNkulunkulu yayisekela izenzo nezifiso ngomkhuleko kuBaba ngenxa yabantwana Bakhe.

*13:7 Siyakhuleka kuNkulunkulu ukuba ningenzi lutho  
olubi, angisho ukuze sibonakale thina  
singabavunyiweyo kepha ukuba nina nikwenze  
okuhle, noma thina singaba njengabaliwayo.*

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Ukukhathazeka kwakhe kwakungukuthi bakhishwe ngokuphelele kuzo zonke izindlela ezimbi nezimfundiso. Kungesikho nje kuphela ukuthi bazokona kancane, kodwa ukuze bangabi nasono kungabonakali okubi phakathi kwabo.

*“Angisho ukuze sibonakale thina singabavunyiweyo”* – futhi, ukubukeka kwakuyinto yokugcina uPawulu awayekhathazeke ngakho. Lokhu kwakungaphathelene nokulungiswa kwabafundi ukuze uthisha abonakale ekukhanyeni okungcono. Bekungaphathelene neze nezinzuzo zikathisha. Wayengeve ezicabangela yena kodwa wayenokuhle ngabo enhlizweni yakhe. Vumela uPawulu nalabo ayekanye nabo babukeke “abokwaliwa”, njengokungathi abamukeleki kuNkulunkulu. UPawulu wayekujabulela lokhu inqobo nje uma izingane zakhe ziholelwa kokuhle nasekuphenduleni okwesaba uNkulunkulu. Abaholi bababuke beyiziwula emehlweni abantu, inqobo nje uma abalandeli beholelwa ekukholweni. Abazali mabaswele ukuze izingane zondliwe. Abaholi mababe ngababuthakathaka ukuze abalandeli

13:8 Ngokuba asinamandla okwenza utho, uma simelana neqiniso, kuphela uma simela iqiniso.  
13:9 Ngokuba siyajabula, nxa sibuthakathaka thina, nina-ke ninamandla; sikukhulekela nalokhu: ukupheleliswa kwenu.

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baqinise. Bheka izitatimende ezifanayo futhi;

- 1:6 – “Kepha noma sikhathazeka, kungenxa yokududuzwa nokusindiswa kwenu, noma siduduzeka kungenxa yokududuzwa kwenu okusebenza ukukhuthazela”.
- 4:15 – “Ngokuba konke kwenziwa ngenxa yenu”.

UPawulu wonke wayengowabo, engowabanye.

“Ngokuba asinamandla okwenza utho, uma simelana neqiniso, kuphela uma simela iqiniso” – Ekubhekaneni nabo ngokubaqondisa, akukho okwakungavunyelwa noma kukhulunywe ngaphandle kwalokho okwakuhambisana neqiniso ngokuqinile (ivesi 1). Futhi konke kwakuyoqhubeka ngokweqiniso lamazwi kaNkulunkulu.

“Sikukhulekela nalokhu; ukupheleliswa kwenu” – lokhu kuyafana nesitatimende sikaPawulu sokuqinisekisa esikuvesi lesi-7; yizwa okuhle okohlangothi olufanayo. “Khuleka” (ivesi 7) Kanye

*13:10 Ngelokho ngiloba lezi zinto ngingekho, ukuze, nxa ngikhona, ngingenzi kabukhali ngokwamandla eyanginika wona iNkosi, kube ngawokwakha, kungabi ngawokubhidliza.*

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negama “siyakukhulekela” (ivesi 9) lamagama ayisenzo esifanayo ngokwakubhalwe ekuqaleni. Ekukhulekeleni ukuthi “bangamenzi okubi” uPawulu wayebacelela “ukupheleliswa” kuKristu. Ukugcizelelwa kwalesi sihloko lapha kuveza ukuthi lokhu kwakuhlezi enhlizweni kaPawulu (KwabaseKolose 2:28-29). Wayengakhathali ukufuna ukubona impilo yobukristu kwabanye.

Ivesi 10 – “Ngelokho ngiloba lezi zinto ngingekho” – UPawulu ubonakala esabhekisela emazwini akhulunywe ngaye, ukuthi wayebhala ngamandla kunalokhu ayekukhuluma uma enabo (10:10). Futhi ubonakala ejika ukusikisela ukuthi ukuncenga kwakhe ekubhaleni inhloso yakho kwakungukuthi ahoxise isidingo sokuqinisa uma enabo. Yeka indlela ayekhathazeke ngayo ukubona zonke izinkathazo zilungiswa kusenesisikhathi, ukuthi angaphoqwa ukuba eze nenduku. Bekungakuhle kangakanani abaholi babo babhekane nabo ngalendlela, labo abenza okubi phakathi kwabo, ukuze ezokhululeka, eze kubo ngokuthula. Njengomama onikeza abantwana bakhe inzuzo enobulungiswa, Kanye

*13:11 Elokugcina, bazalwane, thokozani, nipheliselwe,  
niduduzwe, nibe nhliziyonye, nibe nokuthula; khona  
uNkulunkulu wothando nokuthula uyakuba nani.*

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nokuqondisa okunamandla uma kudingeka, kunokuba ayekele ukuthi baze baqondiswe ngubaba uma esefika ekhaya. Ukuze abantwana balindele ngokuthakasa ukufika kwakhe ngokuzethemba, kunokuba babe namahloni futhi besabe phambi kwakhe ngokubuya kwakhe (1 ngokukaJohane 2:28).

Ngale kwendlela abazophendula ngayo, uPawulu kumele abanikeze isiqiniseko sokuthi uzimisele ngokubakha kunokubabhidlizela phansi. Ukuhlakanipha komuntu okuvela kwimpakamo noma ukuzigqaja akukwazi ukubamba nokuhlanganisa abanye. Njengowesifazane oyisiwula encwadini yezaga, ukwazi ukubhidliza umuzi wakhe ngezakhe izandla (izaga 14:1). Ukuhlakanipha kukaNkulunkulu kokuzehlisa nentobeko kuletha ukuthula (kaJakobe 3:17-18).

Ivesi 11 – “*Elokugcina, bazalwane*” – Umphostoli kaNkulunkulu usishiya nemiyalo kaNkulunkulu, eveza lokho uNkulunkulu akufisayo ngathi ngempilo yethu.

“*Thokozani*” – ngokwezwi nezwi umyalo othi “thokozani” uyisenzo esifanayo negama lesenzo elithi “siyajabula” kuvesi 9. Yize noma singabhekana nobunzima, ukuthokoza kwethu kusemuseni kaNkulunkulu, nenjongo yakhe ngabakhe.

“*Nipheleliswe*” – lesi yisenzo esinesimo sebizo ngemuva “ukupheleliswa” kuvesi 7. Nakuba ukupheleliswa kwabo kwakungumkhuleko kaPawulu ngabo, futhi kanjalo kwakungumsebenzi kaNkulunkulu, yize ukubandakanyeka kwabo kwakuyingxenye yalowo msebenzi omuhle kubona futhi, ovezwe kulomyalo ofanayo. Kufanele silwe sisizwa yiNkosi njengalokhu isebenza ukuletha izinjongo zayo ezinhle ukuba ziphumelele kithi.

“*Niduduzwe*” – khuthazekani! Umyalo lapha ukhomba impendulo eyisono yokudumazeka empilweni yobuKristu. Lona ngumyalo wenkosi ovamile.

- UJoshuwa 1:9 – “*Angikuyalile na? Qina, ume isibindi, ungesabi, ungabi-naluvalo, ngokuba uJehova uNkulunkulu wakho unawe nomaphi lapho uyakhona*”.
- U-Isaya 41:10 – “*Ungesabi, ngokuba mina nginauwe; ungapheli amandla, ngokuba mina nginguNkulunkulu wakho*”.

Ukwenqaba kungukungabaza isithembiso sobukhona Kwakhe. Kuwo wonke amaphuzu uNkulunkulu wethu uyasiyala ngokuthi; “*ngakho-ke qinisani izandla zenu ezibuthakathaka namadolo axegayo*” (kumaHeberu 12:12) niye phambili ngokuzithemba okukhulu ebukhoneni bakhe, ngokuqaphela, nangokunaka, okanye singalaleli!

“*Nibe nhliziyonye*” – yibani nomqondo ofanayo. Yibani munye emicabangweni nasemizweni Kanye namanye amakholwa anenkolelo efanayo nokwenza okufanayo, okuzoholela ekutheni abazalwane bahlale “ngokuthula” ebandleni likaNkulunkulu nasebukhoneni bukaNkulunkulu obuphelele phakathi kwethu. Buka incwadi kwabaseRoma 12:16 kanye nencwadi kwabaseFilipi 2; 2.

Ivesi 12 – “*Bingelelanani ngokwangana okungcwele*” – ukwanga kwakuyindlela ejwayelekile yokubingelelana ngaleso sikhathi nakuleyo ndawo, ngisho nanjengoba samukelana noma sixhawulana emphakathini wethu. Umkhuba noma isiko akuyona into enjengomgomo osekelwe kuyo. Kumele sibonise uthando olufudumele omunye komunye. Buka incwadi 1 kwabaseKorinte 16:20.



*13:13 Abangcwele bonke bayakhonza kini.  
13:14 Umusa weNkosi uJesu Kristu, nothando  
lukaNkulunkulu, nokuhlangana kukaMoya oNgcwele  
makube nani nonke. Amen.*

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### **13:13-14** – Isigcino

Ivesi 13-14 – buka ukuveza noma ukuvuma uNkulunkulu oziqo zintathu lapha. Sibona iziqu zontathu zivela lapha kulabo abakuKristu. UNkulunkulu iNdodana weza ukuze umusa kaNkulunkulu utholakale, ngenhloso yothando kuNkulunkulu ubaba. KuJesu Kristu, nangenxa yalesikhathi esikuso, sihamba kuNkulunkulu uMoya Ongcwele ohlala kithi. Angeke sikwazi ukuba nobudlelwane nomoya nje ongemuntu noma isimo somuntu, ngakho-ke noMoya unesimo somuntu. Abantu abathathu abahlukene, abaphakade, bebumbene kungoyedwa; umdali wakho konke, obusisiwe kuze kube phakade, sibusisekile njalo kuye! Kuze kube phakade! Amen!

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### **Amaphuzu Okuzindla**

Buka umfanekiso kaJesu Kristu ekhuluma ngomphstoli wakhe lapha kwisahluko 13;

- UJesu wasivakashela ngaphambili futhi uhlela

ukuphinde asivakashele, njengoPawulu lapha eMakedoniya (13:1)

- Okwamanje “ufikile” kithi futhi ngesimo samazwi akhe alotshiwe.
- Ngakho kokubili izwi eliphilayo nelilotshiweyo abantu baye baxwayiswa kusengaphambili ngemvelo yokwahlulela kukaKristu okuzayo (ivesi 2). Uzobuya njengomahluleli, angayekeleli isono noma izoni ngaleso sikhathi. Uyobuya namehlo “*angamalangabi omlilo*” (Isambulo 19:12). Ukuthi iNkosi ayizange ibhekane nesono ngokushesha kwenza abantu bakholelwe ukuthi ngeke yenze lutho. Njengoba abanye babecabanga ngoPawulu, ngakho abanye bacabanga ngeNkosi, ukuthi njengoba ingekho ikhuluma ngemibhalo yayo ngendlela “*enzima futhi enamandla*”, kodwa empeleni izinsongo zayo azisho lutho (“*zibuthakathaka futhi zidelelekile*”). Kodwa iqiniso lingukuthi akayikuyekela ekubuyeni kwakhe.
- Nakuba kubumnene bakhe uJesu wabonakala ebuthakathaka ekufikeni kwakhe kokuqala, kepha ekubuyeni Kwakhe uyobonakala njengophezikonke anguye (ivesi 3-4).
- Ngokuba ithuba lethu lokuzihlola lisekhona

manje (ivesi 5). Lapho uJesu ebuya, siyobe singasekho isikhathi sokuthola isiphephelo kuye. Siyobe singasekho nesokulungisa amaphutha. Ngaphandle kukaKristu siyobe sesitholakala singamukelekile phakade!

- Ngalolo suku bonke abake babheka uJesu njengenganekwane noma ukungafaneleki bayolazi iphutha labo (ivesi 6).
- UJesu manje uphilela “ukunxusela” abakhe (ivesi 7-9). “Ngakho-ke unamandla okusindisa ngokupheleleyo abeza kuNkulunkulu ngaye” (kumaHeberu 7:25).
- Lapho engasekho manje uthumele phambili inkulumo yakhe ngemibhalo, esibophezela ukuba singakwenzi kube nesihluku ukubuya Kwakhe (ivesi 10). Ufisa kangakanani ukuthi abantwana bakhe bangabeka izinhliziyi zabo phambi kwakhe manje. Isifiso sakhe esiqotho singukuthi abelusi bakhe abangaphansi balwele okufanayo phakathi kokwakhe, ukuba afike ngenjabulo ekugcineni kunokuba aphaathe induku yokuyala.
- Yizwa iNkosi uqobo ithumela isifiso sayo ngathi ezimpilweni zethu lapha ngezansi kuvesi 11. Ukuhlala isifisela okuhle, ifisa ukuba siduduzwe futhi sibe nokuthula

sisafuna ukupheleliswa. Inxusa futhi  
isebenzela injabulo noma intokozo yethu,  
ukukhuthazeka kwethu, ukupheleliswa  
kwethu, ukuthula nobunye bethu,  
okusilungele, njalo okusilungele.

Yeka indlela engijabula ngayo ngeNkosi yami  
engenakuqhathaniswa!

